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THE

# MISSIONARY HERALD.

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## Biography.

MEMOIR OF GREGORY WORTABET, AN ARMENIAN PRIEST, WRITTEN  
BY HIMSELF.

(Continued from p. 171.)

### *Residence in Cappadocia.*

I WAS in my twenty-third year, when I began, in the cities of Cappadocia, to preach on the love of God, and on the subjects deemed important by the church. The people were much pleased with my labors; and though the application for money was unseasonable, yet they gave liberally. The princes and bishops were gratified, and wrote much in my praise both to the patriarch of Jerusalem and to Constantinople. In acknowledging the remittances I made to Jerusalem, the patriarch wrote thus to me,—“O my child, I am fully convinced that your success is from God, and I always pray for you here.” But I did not care to answer the letters, and even to this day I have not written to the patriarch. Every year, two or three letters came from him saying, —“O my child, why do you never write me, that I may know of your state?” But I had conceived such a disgust for him, that I did not wish even to bring him ever to my thoughts.

The patriarch of Constantinople, and bishop Marcus the wakel there for Jerusalem, being informed how much the people were pleased with me, wrote me flattering letters, expressive of their good will, and containing their benedictions. I preached in about sixty different cities, and, considering the times, collected much money.

Bishop Elias witnessing my advancement, and my popularity with the people, and hearing their prayers for me in the church, while he was in disgrace and neglect, wished he had sooner died, than seen such a day. Through the influence of his former friend and instructor, bishop Marcus, a firman was at length obtained for his liberty, and he was called to Constantinople. On his way, he visited bishop

Thaddeus, who, it will be recollectcd, was previously my enemy. They both witnessed my success and my advancement in honor and authority, with envy; and having consulted together, it was agreed, that bishop Thaddeus should write against me to the priests, in order to bring me into disesteem, and to occasion a difficulty, while bishop Elias, on his arrival at Constantinople, was to avail himself of the complaints that might be alleged against me, and cause me to be banished. Being at Boloo, my native town, discharging the duties of my office, bishop Thaddeus wrote to the principal priest and to prince Baboog to oppose me for the sake of making a disturbance. A great quarrel at Boloo was the consequence; for this priest, acting contrary to all the usages and canons of the church, and paying no regard to my authority, I excommunicated him, and he fled to bishop Thaddeus. Prince Baboog and his two sons now set themselves in the most determined manner against me; and I, with great pride and joy at being revenged for former injuries, publicly cut off this great personage from the communion of the church, and delivered him over to Satan. The death of two of his grand-children that same week, was supposed to be from the excommunication. But he, instead of being brought to a better state of mind, became so much the more my adversary; and with bishop Thaddeus wrote to Constantinople the most false and malicious representations of the affair. Bishop Elias, being now at Constantinople, excited the patriarch to listen to these complaints, and to drive me from the country. I wrote and forwarded a true account of the whole business; but they paid no regard to it, being determined upon my destruction. But some of the princes interfered, and would not suffer the patriarch to banish me, saying, “The

whole is misrepresentation and slander." Bishop Marcus, at the suggestion of bishop Elias, now wrote me a letter full of cursing and threatening, saying; "Three times have the people written complaints against your conduct. The last time, the princes gave orders for your banishment; and I for that once interceded for you; but if you do the like again, you will assuredly be banished." Prince Baboog by letters from Constantinople was supported in his wickedness, pronounced innocent, called by honorable titles, and encouraged in his opposition to me. The excommunicated priest, also, being favored with an opportunity by means of bishop Thaddeus, came again to Boloo, and began to triumph over me; but the people, knowing his injustice, strove publicly with him in the church, and finally by blows compelled him to come a penitent and ask my forgiveness.

Gregory proceeds to describe the flagrant wickedness of bishop Thaddeus in a certain case, by means of which the bishop was brought into danger of punishment, and entreated the interposition of Gregory in his behalf. The request was complied with, but in a manner which showed that there had been a serious loss of moral principle in the young preacher, since his arrival in Cappadocia. Indeed he describes himself as belonging to the number of those, who have suffered through the influence of popularity and indiscreet commendations.

From constantly witnessing such conduct in bishops, [as Thaddeus had been guilty of,] I had before this begun to think more lightly of it, and was becoming proud from the flattering attentions, which I received from the people; began to doubt the truth of revelation, and to think, there was nothing better for a man, than to enjoy himself in this world, to "eat, drink, and be merry."

#### *Visits Constantinople.*

As I had met and still continued to meet with many difficulties on account of the rage of Baboog, and the machinations of the bishops Elias, Marcus, and Thaddeus, I determined on taking a journey to Constantinople. I went in the winter of 1824; and in the presence of the patriarch, and of Bolus\* the former patriarch, demanded of bishop Marcus, who it was that wished me to be banished, and for what reason. Bishop Marcus being proved a liar in what

he had written to me, was forced to appear penitent. I then visited some of the princes, and informed them of the doings of bishop Thaddeus, and desired justice to be done me. They immediately cited him to appear at Constantinople, and afterwards caused him to be deposed. But he, by giving large bribes, and by making friends with the Catholic Armenians, was at length restored, and sent back to his convent in Galatia.

The patriarch and some of the princes now questioned me concerning my quarrel with the patriarch of Jerusalem. As my account agreed with the information they were receiving from time to time from pilgrims, they were filled with indignation against the patriarch; and procuring a firman and a janizary, sent to bring him to Constantinople.

About this time was the great fast. Two days previous, all the priests and wortabets and bishops assembled, as was the custom, at the palace of the patriarch of Constantinople, to have a day of feasting and merriment before Lent. The wortabets were from different parts of the country, and some of them, like myself, from a distance. We were in a room by ourselves, talking of our follies, and of our innocence, of our hair breadth escapes, and of the immorality and oppression, of which the bishops were universally guilty. We had just before heard of the marriage of Jacob Aga at Sidon, and this furnished us with a topic of conversation. Some said, that he had done right; others, that he had doubtless become an infidel; while others maintained, that, though it was doubtless for his own comfort, yet he ought not to have set such an example. "What then shall we do?" was the universal inquiry.

During Lent, I preached frequently in the churches, to the acceptance of the patriarch and the people. But bishop Marcus, seeing my confidence and popularity, and fearing that I should be appointed wakel in his room for the convent at Jerusalem, used every means to hasten my departure from Constantinople. I reflected on the conduct of patriarchs and bishops, and on the regulations of the convents; and considered, that not a single thing was agreeable to the word of God, but every thing in opposition to it; and that, according to the canons of the church, it was utterly impossible to discern the light of the Gospel; and I began to wonder in myself what the end of these things would be. In private conversation with the former patriarch Bolus, I said to him;—"O my father, what is the meaning of all this? Among the bishops, and priests, and people, in all the churches,

\* Bolus, in English, is Paul.

not a single individual walks according to the Gospel. The Bible teaches us to love God and our neighbor; it also commands us not to commit adultery, not to lie, nor to bear false witness against our neighbor; but all the sins here forbidden, are in perfection among us. What is all this?" The patriarch Bolus answered me; "It is true, that at present every thing is as you have described. Very few are found, who love God, and keep his commandments, and direct men in the right way. But we are not to regard *them*. The holy Gospel, which is the source and foundation of Christian doctrine, is our guide. We are bound every one of us to make *that* our rule, and to walk according to its instructions in this world." I replied;—"What you have said is very well suited to excite me to do right, and is itself good. But, if the Gospel be true; if it be true, that Christ, the Word of God, became man, and that his precepts, as contained in the New Testament, are to be observed, how is it that you, who are men of understanding, who have all the experience, which age can impart; who are our superiors in every thing; who are to be our guides, our example, our teachers, and whose instructions we are taught implicitly to follow,—how and why is it, that you do not live justly, and do not walk agreeably to the divine precepts? Every thing, which the superior clergy do, every one of their movements, their actions, their regulations, we see to be in direct opposition to the word of God. And for this reason I, and perhaps many like me, are bewildered, and have little faith either in Christ or his Gospel." He assigned, as a reason for such conduct, the weakness of our nature, and endeavored to strengthen my belief in the divine authority of the New Testament.

#### *Returns to his Native Country.*

After this I left Constantinople, and went to my native town, being in great doubt as to all revealed religion. When I considered, that Jews, Turks, heathen, and indeed every nation, had a different religion; especially that the different sects bearing the Christian name, acted in direct opposition to what their name implied; and that all the canons and doings of their churches, with which I was acquainted, were directly the reverse of what the great Founder of their religion commanded, making him appear as an impostor, and all his instructions as idle tales,—I became, as to religion, a skeptic, and was like the waves of the sea, driven with the wind and tossed. I inwardly abhorred the whole routine of superstitious observances

in the church, while I outwardly conformed to them for the sake of not being an occasion of stumbling to the people, and for the sake of not losing those high offices and emoluments, to which I had been advanced. In this state of mind, I proceeded to great lengths in sin. I imposed no restraint upon my unlawful desires, whenever it suited my convenience to gratify them; and for the sake of gratifying them, I did not hesitate a moment to be the cause of the separation of those, whom God had joined together.

I now sought my own glory in the most ostentatious manner; was exceedingly proud and lofty; quarreled with the great; was an enemy to every one, who thwarted my wishes; for the sake of sensual gratification and magnificence, I was ready at all times to sacrifice truth and justice, and, with falsehood and base hypocrisy, I received the charities of the people, as the offerings to the Lord. Heretofore, from a child, till about my twenty-fourth year, whenever I committed what the church taught was sin, my conscience made me uneasy. I was filled with fear; and agreeably to the canons of the church, I immediately hastened to the priest, confessed the sin to him, ate the body of Christ in the sacrament, and perhaps bought a candle, as a penance, to place before some of the saints; and, when I had done all this, I thought myself perfectly absolved from guilt. But now, I had no fears; my conscience gave me no trouble; and I had no concern either for confession, or sacrament. I could find no uprightness in any one in any place. My mind was like something suspended and dangling in the air. I had no suitable thoughts of God, or Christ. My heart was wholly corrupt. To every good work I was reprobate. In every place, I plunged without remorse into various kinds of iniquity. And while I was very sanctimonious before the people in the church, and endeavored to appear like a lamb outwardly, I was inwardly as a ravening wolf.

#### *At Beyroot and Jerusalem.*

Having fulfilled the service, to which I had been appointed, I was returning to Jerusalem, when I met, at Beyroot, with the American missionaries; and, among the followers of their instructions, with the two Armenian bishops, Jacob Aga and Dionysius Carabet. I learnt something from them of the Christian church, and of the corruptions that succeeded to primitive Christianity, and was again brought to reflection and inquiry. Having spent a few days at this place, and at Sidon, I

continued my journey. But it being known, previous to my arrival at Jerusalem, that I had been here, the bishops consulted together, and wrote to the superior of the convent in Cyprus, not to deliver up to me, *without their order*, the three large trunks I had left there, containing most of my valuable books and clothing. Not suspecting any thing of this, I went to "Mar Yacoob," and there, according to custom, gave in my account of what I had collected for the convent. I now began to examine what I had heard at Beyroot, and to converse privately with individuals in the convent about this new religion, some of whom were *almost*, and others *entirely*, persuaded of its truth. In conversing with one of the wortabets on this subject, he in his turn preached to me, and said:—"The Gospel is only designed to regulate the lives of men in this world, and is well adapted for this purpose; but as to the resurrection of the dead, the day of judgment, heaven and hell, it is all a fable; though admirably calculated to inspire men with hope and fear, and thus to preserve some degree of morality in the world." He then discoursed on the creation of the world, and shewed that it came into existence of itself; and that the government of it, that the sun, wind, rain, and indeed every thing, was under the direction of chance. He also discoursed on the influence of the planets and stars, and on many things of the like nature.

I greedily drank in this poison, and was pleased to look upon the holy Scriptures as a bugbear to frighten women and children into something like decency of conduct. I thought, that what was called God, was only *air*; for every thing that lives, lives by air, and in it is both life and death. Being strengthened in this belief, I began to consider what I should do, that my life might not pass away without enjoyment; and to inquire what profit there would be in all my labor under the sun, should I die without offspring to perpetuate my name and my deeds.

I went, therefore, to Bolus, who had come from Constantinople to be patriarch *pro tem.* and asked permission to leave the convent. He had already learnt from me some of those views of the Gospel, which I had heard at Beyroot; and fearing that I should embrace them, and preach them, in opposition to the hierarchy and ancient canons in the Armenian church, refused to grant my request. And now bishop Elias, who had returned to Jerusalem, and had been again appointed wakeel, not as usual by the patriarch, but by the people on account of his giving large bribes to one of the princes, wished to

be revenged on me for those wounds, which I had formerly inflicted on him; and, as the government of the convent was almost entirely in his hands, he was determined to put me into a most abject and degraded situation. But the first time the council assembled, and bishop Elias began to threaten and shew what he would do with me, I gave him blows so much more severe than any he had ever received from me before, that he cried out, "Oh, mercy!" and permitted me to have a *pass.*\* But their thoughts and fears were very wide from the truth, as it respected me at that time; for they were apprehensive, that my intent was to preach the Gospel; but I had not one thought about the Gospel, and in my conversation in the convent with some of the wortabets, I had frequently advanced infidel and deistical opinions.

#### *Residence at Beyroot.*

Leaving the convent and Jerusalem, I came to Beyroot the 1st of March 1825, being then twenty-six years old. The Rev. William Goodell wishing me for his Secretary, to copy Turkish-Armenian Tracts, and to arrange all the Turkish words in alphabetical order for a dictionary, I, admiring his benevolence, bound myself to him with great pleasure. The difficulty and labor of finding and arranging the words of a language I willingly took upon myself, without any compensation but that of protection; and in the course of a year, collected and put in order more than twenty-seven thousand.

But in regard to religion, however much the missionaries conversed with me on the subject, I inwardly cared nothing about it. I even laughed at them in secret, to think they should, with such conscientiousness, and apparently with their whole heart, believe what, in my estimation was only a fable. But I was much perplexed in thinking, "What is their design; and of what religion are they?" For I had always from a child been taught to believe, that all their nation were without any religion whatever in the world. And seeing also their great understanding and profound knowledge in every thing pertaining to philosophy and religion, I remained in perfect astonishment, being utterly at a loss how to solve so wonderful a phenomenon. Many times I thought, either that their nation was ashamed to have it said any longer, that they were infidels, and therefore sent out, at the expense of government, a few of the very

\* Without a *pass*, no one in the convent can go out of the gates of the city.

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best men they could muster, on purpose to convince the people of this country that they had some religion; or that their motives were political, and they were sent out as agents to prepare the minds of the people to exchange their Turkish masters, and submit to the government of England or America.

As to myself, I sought only worldly ease, and pleasure, and honor, and profit. Of what was called the soul, I had not one thought. I looked upon man as the grass of the field, that springs up, and flourishes, and dies forever. I did whatever, according to the light of nature, pertained to humanity, such as showing kindness to a brother in distress, and felt satisfied. But, outwardly, because, according to the custom of the world, every one must have some religion, I called myself a Christian, and was very forward to defend Christianity against the cavils of Jews, and the superstitions and traditions of nominal Christians.

I violated the monastic vow Oct. 30, 1825, and, agreeably to the writings of Paul, became "the husband of one wife." After the lapse of several months, I was under the necessity, through the various changes of this world, to leave the house I occupied; and, in looking for another, fortunately obtained one very near the missionaries. Being with them morning and evening, and indeed at all times, I became by degrees more inclined to read the Gospel; and began to compare all their works, and all that was done in their families, with their preaching, and with the precepts of the Gospel. From day to day, I read and examined the word of God; and I found that their actions were in perfect accordance with it, and that even the *most minute* part of their conduct was regulated by it. In their prayers, their love of the brethren, &c., I saw nothing defective; and I desired so much the more to become acquainted with those books, called the word of God. But, as my head was filled with the customs and interpretations of the Armenian church, I found myself utterly incapable of comprehending the spirit of the sacred writings. My mind was so pre-occupied by various false notions and opinions, that I was, as it were, lost in a labyrinth, and unable to understand or believe any thing.

Whenever I thought of the interpretations and canons of the church, the whole Bible seemed to be any thing, or nothing—a lie.

The missionaries saw me in the way of destruction, and perceived me to be now wavering and inquiring. And, as their object was to proclaim the way of righteousness and salvation to every one, so

from the first they had, by little and little, as they were able to speak the language, conversed with me; but they now very frequently and very powerfully preached the Gospel to me, accompanied with prayer to God for me, that he would open my understanding to understand the Scriptures. I read the word of God with them every day and every night for three months—the whole New Testament from beginning to end—and light began to dawn upon me. I endeavored to commit my whole soul to divine teaching. I became fully satisfied with the authenticity and inspiration of the Scriptures. I acknowledged, with my whole heart, the living God to be the Creator of the world. I believed the Gospel. I perceived that, from my youth up, in all my thoughts, and words, and actions, however good in themselves, I had been without God, having never truly and sincerely sought his glory; that I had never been a Christian, though always called one; that Christ had never dwelt in me, nor known me; that all my works had been out of supreme regard to my own church, or to my own happiness; and that I had always sinned against God. I renounced all the Christianity of the church. I repented of sin—of the sin of infidelity and atheism, of those sins for which I had already obtained pardon of the priest, and by depending on which had multiplied my transgressions. I had new hopes and new joys. A new direction was given to my affections and desires. I cheerfully devoted myself with all my powers to my Redeemer. I trusted with my whole heart to his great salvation. I had peace with God, not as before through my own doings, but through our Lord Jesus Christ. "Blessed be God for his unspeakable gift."

August, 1826. GREGORY WORTABET.

#### *Remarks by Mr. Goodell.*

1. At the time that Gregory was Secretary to the patriarch, and witnessed such abominations, Carabet was absent, having been previously expelled through the machinations of those same bishops, Elias and Murgurditch, and their party. And when Mr. Bird and myself came to Syria, he was then returning to Jerusalem, and accompanied us from Cyprus to Beyroot.

2. The conscientiousness and integrity of Wortabet, while in the convent, were remarkable. Carabet declares, that he has never seen any bishop, Wortabet, or priest in all his life, who appeared to be equally conscientious, and so rigidly virtuous.

3. The patriarch Gabriel has not yet returned from Constantinople, and it is

doubtful whether he will ever return. Wortabet has never seen him, since he left Jerusalem as navirag.

4. Elias and Murgurditch are unable to write or speak any language grammatically. The convent has been almost entirely in their hands for four years past.

5. At the time that these bishops were paying such large sums to the Turks, as a fine or as a licence for their impunitiess, the convent was so deeply involved in debt, as to be paying about *eighty thousand Spanish dollars of interest every year*. It has since been almost ruined. Several times the bishops have shut it up and fled, not being able to meet the demands against it. The last information from Jerusalem was, that bishop Elias, having in his hands all the money collected from the pilgrims the last year, was called upon to give an account of it, when he fled to Egypt, carrying with him not less than thirty thousand Spanish dollars. This took place in January 1827.

6. This beautiful convent is now, strictly speaking, the property of Jews, Turks, &c. its debts amounting probably to more than eight hundred thousand Spanish dol-

lars, and the Armenian nation seeming determined not to cancel them. Most of its six hundred silver and gold candlesticks, each of which was from five to ten feet in length, have been sold. The few bishops and priests now in the convent, are wretchedly ignorant, and are reduced to such straits, as to be almost entirely destitute of the necessities of life. Subordination in the convent scarcely exists. Hundreds of merchants of the Armenian and other sects, who have money in the convent, standing afar off, now cry, alas! alas!

Any person who takes the pains to compare the notices of the Armenian convent at Jerusalem in the preceding memoir, with the account of proceedings at a great meeting of Armenians at Constantinople, which may be found at p. 113 of the last volume, will perceive that the resolutions there said to have been passed in relation to the convent, were greatly needed, and are in a high degree probable. At the time of that meeting, the convent was in its lowest state.

## American Board of Foreign Missions.

### Bombay.

#### EXTRACTS FROM COMMUNICATIONS OF THE MISSIONARIES.

##### Joint Letters.

It is stated by the missionaries, that, in January 1827, they printed a report of their labors and progress, and forwarded several copies of it to the Corresponding Secretary, which have not, however, been received. The written communications have in consequence been brief. Several extracts are subjoined. And, first, from a joint letter, dated March 9, 1827.

Much time and pains are bestowed on the revision of our Mahratta New Testament preparatory to another edition. We have sent into various parts of the country to obtain from Europeans and natives remarks on the former edition, and they have been received from several sources, especially from our brethren of the Scottish mission, and are expected from others.

We have felt ourselves obliged to excommunicate the young man Manuel, whom we had received into our church. He seems now much dejected, is out of health, and manifests some favorable, but not satisfactory, signs of penitence. He

has not fully connected himself with the idolaters, his friends. We pity him, mourn for him, and desire divine mercy in his behalf.

Samuel, the Jew, (or rather Israelite, for his people here call themselves after Israel, and not Juda,) employs what time can be spared from that occupied in the inspection of the girls' schools, in studying Hebrew. The Madras Society's school here for teaching the Jews Hebrew, like their others in Cochin, is in a prosperous state, under the care of Mr. Sargon, a converted Jew. But, in regard to this school, we are sorry that their vernacular language, the Mahratta, is so little attended to. Their teacher not being a native of the Mahratta country, understands even Hindooostanee but imperfectly.

Since our report was printed, one of us has been to attend Rev. Mr. Lillie (missionary at Belgaum,) who was out of health, on his return hence as far as Goa. The Mahratta language, with very slight provincialisms, is spoken even considerably beyond Goa. In returning, about thirty towns and villages on the coast, many of them never before visited by missionaries, were invited to embrace Christ as the only Saviour; and more than two thousand Tracts and portions of Scripture were distributed among persons who received them with great eagerness. Several

of these places are large and populous, offering infinitely important fields for missionaries. Perhaps nearly as many other places, where this language is spoken, lie along northward on this coast. And a country, filled with such places, stretches 400 or 500 miles into the interior. We sigh for these millions of souls. We call for heralds of salvation.

While our own mission is so reduced, we greatly rejoice to know, that there are eight other missionaries, who labor more or less in the Mahratta language. Some of these, with one of the Surat brethren and ourselves, have been permitted to enjoy a second annual meeting. And though no convert, during the past year, had been received from among the heathen, yet evidence was exhibited that the Gospel is gaining some degree of influence among the heathen, and here and there a trophy among Europeans. We were also much refreshed by familiar consultation and sympathy, and by the united religious services in which we engaged.

A few months since, we enjoyed a visit from two of our Ceylon brethren, and heard from their own lips the recent triumphs of the Gospel in that island. On the 10th of Oct. last, Mrs. Frost was married to the Rev. Mr. Woodward of Tillipally, and on the 19th of the same month, Mrs. Nichols was married to the Rev. Mr. Knight, of Nellore. Soon afterwards they left us, and we have since heard of their safe arrival and agreeable situation in those missions. Mr. and Mrs. Woodward had a perilous voyage, but escaped with their lives and a part of their baggage.

Extracts will now be made from a joint letter written nine months later than the one quoted above, that is, about the middle of December last.

Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Mahratta and English. Our own little number, and two soldiers who live near us as pensioners and with whom we have long had fellowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no farther intelligence from our absent member Kaderyair\* and the excommunicated Manuel has not been reclaimed. Omar, a tanner, of whose piety we had

and still have some hope, was publicly baptized in June last: but having been induced to believe, that by refraining from any public profession of Christianity at present, he shall procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neighbors, in case he should visit us, or receive us at his own house, he has been induced to absent himself entirely from the public worship of God. He is, therefore, under our censure, and we have used with him every means of discipline except that of public excommunication. This we have hitherto deferred, having some hope that he may yet be reclaimed, since he professes to practice some of the more private duties of Christianity.

The second edition of the Mahratta New Testament had advanced in the press as far as the middle of Luke. A second edition of 10,000 copies of the Mahratta Tract, entitled "Scripture History," was about being issued: also an edition of Watts' Catechism, in the Mahratta language. A second edition of a Tract exhibiting the history of our Saviour had been printed for the District Committee of the Society for Promoting Christian knowledge.

During the past year, 1,500 portions of the Scriptures, and 7,350 religious Tracts, in the Mahratta, had been distributed. These were published by the mission. Besides these, about 500 of the District Committee's Tracts were circulated by the mission, and about 200 of Guzerattee Tracts, and 50 of the Tract called "The Heavenly Way" in the Hindoo-stanee language.

The number of Schools under the care of the mission, was 26;—sixteen for boys, and ten for girls. The latter are generally instructed by females. The diminution in the number of boys' schools, was owing to the fact that several had been surrendered to Mr. Mitchell, Church missionary at Tannah, and also to the reduced number of the missionaries, and their various and oppressive cares.

The following remarks on specific appropriations for the support of schools, are recommended to the particular notice of the patrons of this mission. After stating that they are attentive to all specific appropriations of this kind, the writers proceed:

In regard to those who contribute for the support of particular schools, we earnestly request them not to expect communications from us respecting those schools, as more urgent duties press heavily upon us.

\* Mentioned in vol. xix.

ily upon us. We must also observe, that we cannot be very precise in our appropriations. The teachers, the pupils, the attainments, the numbers in each, and even the place of the school, are necessarily liable to continual changes. We must presume that donors to any one of our objects, are friends to all of them; and that, desiring the salvation of men, they would not have us neglect greater duties for those which are less important, although the latter may relate more directly to themselves. We cannot engage beforehand, that the expense of any one school shall be a definite sum; nor do we think that we ought to engage to take the superintendence of schools beyond a certain extent, if at all. We believe we shall most effectually serve the cause of our Saviour, when left free to attend to the several objects of our mission in that proportion, which circumstances shall from time to time require, and in such manner that they may all conspire in the highest degree to build up the kingdom of our Redeemer in this country.

Our number of *charity scholars* remains the same as when we last wrote; and we do not consider that our duty at present requires an increase. If we preach the Gospel, and avail ourselves of the powers of the press, we must be absent from our houses a considerable part of the time; and if our wives superintend schools for native females, they must also be absent a portion of every day. We cannot, therefore, pursue the object of educating children in our families, without neglecting objects of greater promise.

We rejoice to be strengthened by the arrival of Mr. and Mrs. Allen, and that Mr. and Mrs. Stone and Miss Farrar may ere long be expected from Calcutta. Yet we cannot but hope, that these are not all the churches will immediately furnish. Places vacated by death, and perishing millions around us who have never heard of the Gospel, are continually calling for laborers.

It is stated in this communication, that Mr. Fylie, of the Surat mission, was expected to return to England on account of impaired health, and that Mrs. Salmon, of the same mission, died in June 1827. The Scottish mission, south of Bombay, had been strengthened by the arrival of Mr. Nesbit. Mr. Taylor, now the only missionary at Belgaum, had been cheered by five hopeful converts in consequence of his labors. Mr. and Mrs. Chater, of Colombo in Ceylon, were at Bombay at the date of the letter, on account of the illness of Mr. Chater. He had spent twenty-two years in India.

#### *Letter from Mr. Allen.*

Mr. Allen and his wife arrived at Bombay in the Milford, on the 27th of November, after a voyage of forty days from Calcutta. The commander of the Milford permitted a religious service to be held on the Sabbath, and as part of an English regiment was on board, a considerable audience attended.—After having spent about twenty days at Bombay, Mr. Allen wrote to the Corresponding Secretary as follows:

We find the mission in a more encouraging state than we expected. Indeed I can hardly conceive of a more inviting field for missionary labor, than is now open before us in this place. The English people appear to feel considerable interest in our operations, and have contributed liberally for their support. The late governor, Mr. Elphinston, gave a donation last year of 500 rupees for female schools. Liberal contributions were also made by other individuals, so that above 2,000 rupees were raised in a few days for the support of free schools under the superintendence of American missionaries. Small donations are also occasionally sent to us, sometimes without any direction in respect to their appropriation, and at other times for some specific object. The Company's chaplains in Bombay are evangelical men, and are decidedly in favor of missionary operations. A very great change is evidently taking place, not only in this place, but throughout India, in respect to the practicability and duty of enlightening and christianizing the native population.

The Bombay Missionary Union held its third annual meeting in this place last week. The missions represented by delegates were, the Surat mission, of the London Society, the Tannah mission, of the Church Society, the Bankote and Hurnee missions, in the Southern Concan, of the Scottish Society. Mr. Taylor, of Belgaum, did not come to the meeting, but sent a report of that mission. The meeting of the Union continued three days, and, judging from what has past, it seems likely to prove an anniversary of much interest. The intelligence communicated from the various missions was of an encouraging nature. While the delegates from the respective missionary stations were in Bombay, a Tract Society was formed, which is to be auxiliary to the London Tract Society. The object of this Society is the distribution of Tracts in the Mahratta language as extensively as possible, and the principles on which it is formed secures the co-operation of all the

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missionaries on this side of India for this purpose. Several letters, in former years, had passed between the American missionaries and the Secretary of the London Society, on this subject. In this correspondence the latter urged the formation of an Auxiliary Society, encouraging us, in case it should be formed, to expect assistance from them. Thus far the attempt has succeeded much beyond our expectation, and we hope it will prove to be an institution of extensive usefulness.

The English boarding school was given up, and the scholars dismissed, some time ago. It is not likely to be resumed again.

A teacher of one of the female schools died a few days ago, who gave us some reason to hope she had experienced a change of heart. For more than a year past, she appeared to be an earnest inquirer after truth, and obtained considerable knowledge of Christianity. About four or five months ago, she was affected with a pulmonary complaint, from which she never recovered. During her sickness she was frequently conversed with on her spiritual state. She expressed her firm belief in Christianity, and her reliance on Christ for pardon and eternal life. She continued to do the same through her whole sickness, and appeared calm and resigned in view of death. She said her only hope was in Christ, and that her prayers were daily offered up to him. When her dissolution drew near, and her friends began to despair of her recovery, they assembled around, and called upon their idols to save her. Her strength was so much reduced, that she could say but little. None of us were present when she died, but her friends tell us, that she expired saying, "Lord Jesus, receive my spirit."

I have only room to add, that all the members of the mission are in good health, and are happy in pursuing their labors of love, among these thousands of idolaters. I know nothing of special interest at this time in the circle of our labors. That part of the population, who have shared the instruction of the missionaries in years past, have acquired considerable knowledge of Christianity, and are evidently becoming less attached to idolatry, though few appear disposed openly to renounce it, and embrace the religion of Christ. We hope we shall ever be remembered in the prayers of our American brethren, and that they will yet have occasion to rejoice over many converted heathen in this mission.

I am, dear sir,

Yours in the Gospel,

D. O. ALLEN.

## Sandwich Islands.

### OAHU.

#### EXTRACTS FROM A LETTER OF MR. BINGHAM TO THE CORRESPONDING SECRETARY.

THE date of the interesting communication, from which the following copious extracts are made, is Dec. 15, 1827. It was written at Honolulu.

I do not intend, dear Sir, to fill the few pages I write you now, with details of unwelcome intelligence, though I could easily throw together a collection of facts, of recent occurrence, which would doubtless awaken your sympathy. We have had our feelings tried; but we are by no means disheartened, and we trust that the word of God has taken and is taking such root in these islands, that it will not be in the power of anti-reformers to prevent its growth.

We desire to notice, with gratitude to God, that no case of discipline has, to my knowledge, yet occurred among the converts gathered in the islands; that those who have been admitted to the church appear well in these seasons of trial; and that the number propounded the last three months is greater, than at any former period of the same length.

Seldom have we witnessed a week more truly interesting on the island, than the last, either in respect to the state of the church, or of the nation, or of the press.

#### Promulgation of Laws.

The chiefs being assembled for the purpose, have begun, in the face of opposition from foreigners, to adopt and publish laws for the prevention of crimes. Three laws, against *murder, stealing, and adultery*, being adopted by the chiefs, and sanctioned by the king, were on Friday proclaimed to the people by Kaahumanu. The chiefs and a great concourse of the people assembled under a grove of cocoa-nut trees, near the sea, to hear promulgated the primary laws of the nation. The chiefs invited me to attend and offer a prayer, if I were not afraid the foreigners would be angry with me for it. I replied, "Why should I be afraid of the anger of foreigners, while I am engaged in my own proper duties? If the chiefs wish me to pray with them, I will go, and if the foreigners burn me for it, why should that deter me." I went. The great assembly was waiting, and a number of foreigners were present. Boki gave me a chair; I sat a few moments; Kaahumanu put a hymn-book into

my hands as a signal of their desires. I sung a few verses, and offered a prayer, and returned without waiting to hear the laws. The king rose, called the attention of the chiefs and people, and required them to hear and obey the three laws that were to be established. As he resumed his seat, Kaahumanu rose, and in a similar manner addressed the chiefs and people of these islands, and the people from foreign countries, demanding their attention to the laws of the land,—three of which were soon to be put in execution, and others were to be taught and explained more fully to the people, before their establishment should take place.

We were immediately requested to print a number of handbills, containing the laws against murder, theft, and adultery, and three others prohibiting gaming, fornication, and the retailing of ardent spirits. Most of the chiefs are desirous to suppress the dram shops, and to put a stop to drunkenness, as well as to the evils connected with horse-racing, billiards, cards, &c.; but to accomplish the extinction of those vices, which derive so much of their support from citizens and subjects of other countries, whose displeasure they do not wish to incur, they apprehend is far more difficult, than if their own people alone were concerned. But as they have now begun to enact laws to shield the country from the evils of three prominent crimes, it is to be hoped they will go on to suppress entirely those practices which so directly lead to these crimes, and to make every needful regulation for securing the improvement, safety, and prosperity of the nation.

#### *Translating and Printing.*

Such improvements, however, we are well aware, can never outstrip the advances of evangelical light, nor can we expect any radical or permanent reformation in morals, any farther than a sincere regard for the divine authority of the word of God prevails, either in the hearts of the rulers, or of the people. Our chief reliance is on the preaching, and printing, and teaching of the word of God. In this we are making some progress. Mr. Goodrich has joined this station, with a view to aid in the printing department for a season. During this interesting week, about 4,500 copies of the first sheet of Luke's Gospel have been worked off, besides the handbill alluded to above; and a considerable part of the third sheet of the hymns put in type. *Mark*, and *John*, and the corrections for *Matthew*, are just closed for the press in America.

The Gospels of Matthew and John have been received at the Missionary Rooms, (with the exception of two or three chapters,) and that of Mark is supposed to have reached our shores, and is daily expected. The missionaries look forward with the confident hope of yet presenting the whole Bible to the islanders in their own language. The history of Joseph, translated by Mr. Ely, was about to be printed.

But I will leave the printing office, where the Gospel of Luke, the Hawaiian hymns enlarged, and the laws of the land, are all going on together, and invite your attention to two distinct scenes, which we have had the pleasure to witness recently; one of which occurred during the week mentioned above, and the other a little before, in each of which, though different in their character, I think you will rejoice to see some marks of improvement among the people, as evidences of the divine blessing on the means you have put in operation here for the good of the nation.

#### *Social Intercourse with the Chiefs of the Islands.*

The first of the scenes, to which Mr. Bingham alludes, was a social visit of the chiefs of the islands, on the Tuesday evening of the previous week, at the invitation of Mrs. Bingham and Mrs. Richards. The young king, and Kaahumanu, and all the chiefs of the first and second rank, and some others connected with them by marriage, were invited.

Toward evening all came that were invited, except Boki and his wife, and to this interesting group we should have been happy to have introduced you, or any of our Christian friends, and I doubt not you would have been highly gratified with the interview. You would have seen the regent, once the haughty *Kaahumanu*, now condescending, and kind, and grateful to the Christian teachers; with her two royal sisters, *Kalakua* and *Piia*, all members of the church, bearing the Christian names of Elisabeth, Maria, and Lydia, and all endeavoring, as we believe, to copy the virtues of those scripture characters, exerting a great influence over the people in favor of reformation, and rejoicing in the mercy of God in giving them the Gospel.—You would have seen the pleasing youths, the king and his sister, rising rapidly to maturity, both possessing vivacity, and exhibiting kindness towards us; the latter a member of our church, and a great comfort to the serious party, and the former as far advanced in the rudiments of learning as most of our native teachers, and we be-

lieve disposed to aid decidedly the cause of the mission.—You would have seen *Kukini*, the governor of Hawaii, dignified, sociable, and friendly, who has built a church at Kairua, which probably cost as many days' work as any church in America, and who has for some time been diligently assisting in translating the Gospels, and in teaching a class in the rudiments of Arithmetic. He has recently advised Kaa-humanu to have laws established, written, and published. *Nauhe* you would have met, a decided friend, of similar rank, and his wife *Kapiolani*, who perhaps is second to none in improved manners and Christian character.—You would have seen the solid *Hoapiri*, of the same rank, the governor of Maui, recently propounded to the church, the most fearless of all in resisting foreign encroachments, and foremost of all to suppress the vices which derive so much support from abroad.—Another of the old phalanx of Tamehameha would have attracted your notice, *Kauioea*, now governor of Tauai, who seems desirous to be instructed and to promote our cause; and his wife *Keaweamahi* also, who, as you know, is a respected member of our church, admitted at Tauai.—You would have seen, also, the late queen of Tauai, *Deborah Kapule*, and her husband *Simeon Kaiu*, whom we regard as promising Christians. They recently presented their infant son to the Lord in baptism, whom they called *Josiah Taumuarri*, out of respect to the characters of those two men.

You would have seen *Kekauhuohi*, *Kinau*, and *Kekauonohi*, the three surviving women who were, on our arrival, wives of Rehorihō. The former has, for five years, lived regularly with another husband, gives evidence of piety, and was, last Sabbath, propounded for admission to our church. *Kinau*, who has recently married *Kekauonohi* who accompanied the king to England, now appears friendly, but not pious; her husband whom you would also have seen, is like her in those respects, and is commander of a small standing force, of two or three hundred men, at this place. *Kekauonohi* has, for about four years, lived single, appears to be a cordial and decided friend of the mission, and is now talked of as a suitable wife for the young king. There is little disparity in their age and rank.

Three interesting young chiefs, *Laanui*, *Keliiahonui* and *Kanaina*, of pleasing manners, and hopeful piety, would also have engaged your attention among the happy guests. *Laanui*, the husband of *Piia*, or *Lydia Namaha*, by his correct behavior for more than five years, has given us much satisfaction. He is, you know, a member of our church. He is a good assistant in

the work of translation: we consult him, and others of his standing, with more advantage, than any of the youths who have been instructed in foreign schools.

*Keliiahonui*, the son of *Taumuarri*, you doubtless know is also a member of the church, and exerts, we hope, a good influence. He travelled round Hawaii, a year ago, exhorting the people to obey the word of God, and the voice of the chiefs. He has had an oversight of several schools, and been employed considerably, and with success, in teaching. He lives single, keeps a regular diary, and is foremost of his countrymen in the art of singing in our mode. *Kanaina*, the husband of *Kekauhuohi*, often assists in conducting conference meetings, and is very desirous to be admitted to the church. Though we hope to admit him before a great while, yet we think some longer trial advisable. *Joseph Leleiohoku*, the sprightly little son of *Karaimoku* the late regent, and *Kamanele*, the young daughter of governor *Kukini* were also present. We might have invited nearly as large a number of others of the third and fourth grade of chiefs, who exhibit similar marks of improvement, and who appear to be truly friendly to the cause of the Gospel, and whose presence would have added to your pleasure, had we room and means and strength to accommodate so many at one time.

But look, for a few moments, at the present group,—twenty-one chiefs of the Sandwich Islands mingling in friendly, courteous, and Christian conversation with seven of the mission family, whom you have employed among them. Contemplate their former and their present habits, their former and their present hopes. They have laid aside their vices and excesses; and their love of noise and war. You see every one decently dressed in our own style. Instead of the roaring *hura*, you hear them join us in a song of Zion:

"Kindred in Christ, for his dear sake,  
A hearty welcome here receive," &c.

Listen, and you will not only hear the expressions of gratitude to us and to God for the privileges they now enjoy, but you will hear these old warriors lamenting that their former kings, their fathers, and their companions in arms had been slain in battle, or carried off by the hand of time, before the blessed Gospel of Christ had been proclaimed on these benighted shores. Your heart would have glowed with devout gratitude to God for the evidence, that while our simple food was passing round the social circle for their present gratification, the minds of some of these children of pagans enjoyed a feast of better things; and your thoughts no doubt, like

ours, would have glanced at a happier meeting of the friends of God in the world of glory. When our thanks were returned at the close of our humble repast, though you might not have been familiar with the language, you would have lifted up your heart in thankfulness for what had already appeared as the fruits of your efforts here, and for the prospect of still greater things than these.

Let us now leave the humble cottage of the missionaries, and follow these their honorable visitors, as they retire seasonably to their habitations to offer the evening sacrifice to God; and from their habitations to the house of God, on the Sabbath, to attend on the sacred ordinances of the sanctuary.

*Public Worship, Admissions to the Church,  
&c.*

You see the same company of chiefs, joined by Boki and his wife, and the others of a lower grade alluded to above, gathering, with three thousand of the people, at the humble house of prayer, when the still novel but cheerful sound of "the church going bell" breaks on the stillness of the Sabbath morning. You see a great proportion of this large congregation decently clad in articles of foreign manufacture, and others in the best of their own, and some even richly dressed. About one third of those present are furnished with their book of hymns, chiefly in their own binding, which many of them regard as the most valuable article they possess. They join in the worship, and you admire the order, the sobriety, the wakefulness, and pleasing attention, which pervade the assembly, while angels wait to witness the effects of the word of God on their hearts. This is a part of the second scene, to which I proposed to introduce you as it occurred last Sabbath. As I ascended the little pulpit stairs, the eyes of the congregation seemed to greet me with a welcome. It was the day for the communion service, and for the admission of members, and I chose for my theme the commission of our Saviour to his disciples recorded by Mark: "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptised shall be saved, and he that believeth not shall be damned." I spoke of the importance, the benevolence, and divine authority of the commission, the character of the doctrines and precepts to be proclaimed, the nature of evangelical faith, the design of the sacraments, and the different consequences of obeying and rejecting the Gospel. Many listened as though these doctrines, duties, and privi-

leges were for them, and as though they were concerned in the momentous and everlasting consequences at stake.

In the afternoon, the congregation assembled again, a little earlier than the usual hour, and the church took their seats in order around the table of the Lord. *Kekauluohi* first presented herself before the church and congregation, and, at her request, her desire to consecrate herself to God and to obey the Gospel, was made known, and she was propounded for admission after further trial. Next six others who, about a year ago, had been examined before the church, and had stood propounded five or six months, presented themselves for baptism. Seldom has a more pleasing sight been witnessed in the Sandwich Islands, or a more pleasing service fallen to my lot.

Here you might have seen a man advanced in years, long versed in the abominations of heathenism, and well acquainted with the wars of former kings, now coming to this sacramental pool to be washed, and to pledge his allegiance to Christ the King of kings. His name was *Kamakahiki*, but he chose to adopt the Christian name of *Lazarus*, the friend whom Jesus loved. Still more interesting was the meek, humble, and devout appearance of his wife *Anna Waiakea*, who, about two years since, being raised from a dangerous illness, engaged to devote herself to God as the only proper expression of her gratitude to him for his goodness to her. From that period her deportment has been such as we could wish, and such as we think will, if continued, greatly adorn her profession. In this little group you would have seen the interesting youth *John E.*, one of the two whom Rihorihi early and in a very special manner placed under the instruction of the mission, to make a fair trial of what our new system could do for the people. He and the three other men *Kahananui*, *Nasee*, and *Wahinealii*, have, for a long time, stood firm, even in times of considerable discouragement and sharp trials.

After imploring the divine presence and blessing, I read to them the summary of our articles of faith, as they were drawn up by your revered and lamented predecessor, when our church was organized in Boston. On giving their assent to these publicly, as they had done privately, they were baptised in the name of the sacred Trinity, and thus they were admitted to a visible standing in the church of Christ in general, being baptised into his name, and publicly professing their faith in him. I then read to them the covenant of our church, with which they had been previously made acquainted. To this they severally and publicly signed their names with ours, sub-

scribing with their hands unto the Lord, and thus, with our unanimous consent, becoming members of our church in particular, in full communion; and were pronounced no longer strangers and foreigners, but fellow citizens with us. Naaoa had adopted the name of *Abraham*, and Wahineili that of *Abel*, as Dr. Blatchely had proposed this name to him on condition he should not dishonor it.—It is a circumstance of small importance, but we approve of prefixing a Christian name to the former name of any of the converts, who desire it. It deserves our grateful notice, that this accession to our numbers has been at a time when special efforts were making to bring reproach upon our cause, and that so considerable a chief as Kekauohi, who, from that cause, has had considerable to try her steadfastness, should now specially desire to be propounded for admission; and that a number of others have, during this season of trial, manifested their desire to be considered as candidates for baptism.

But I must hasten to the closing part of the Sabbath scene, to which I before invited your attention, when six-and-thirty communicants united in celebrating the love of Jesus, participating in the lively symbols of his body and blood which were given for the life of the world. In this number were included nine of the mission family, four pupils of the Foreign Mission School admitted in America, Hopu, Pupuhii, Kamahooula and Robert Haia, with the two teachers from Huahine, Taua and Tute, and three others belonging to the churches in the Society Islands, Tute's wife, and Kaamotu, and a stranger recently arrived with a certificate of church-membership from the Rev. Mr. Wilson. The remaining eighteen, more than half of them chiefs, have been added to the church at these islands. Mr. Richards assisted in the distribution of the bread, Mr. Bishop of the wine, Mr. Goodrich gave out the sacramental hymn, which, at the close, the church rose and sung with joyful heart.

We would adore the matchless goodness of the Lord of heaven and earth for this display of his mercy towards us and toward the people of these isles of the sea. May all the inhabitants of the isles soon rejoice and be glad in him. While the friends of Zion take courage from the evidences of the divine blessing on the preaching of the Gospel in heathen lands, let them lift up their hearts in thanksgiving for the past, and in unceasing supplications for a more general effusion of the Spirit here and throughout the world.

With the kindest salutations to yourself and your associates, I, subscribe myself ever yours,

H. BINGHAM.

## MAUI.

### LAHAINA.

*Extracts from a letter of Mr. Richards to the Corresponding Secretary, dated March 31, 1827.*

Dear Sir,—When I wrote you in August last, Hoapiri, the governor of Maui, was on a tour, in which he visited all the villages on the island, and in every village held a meeting for the purpose of proclaiming certain regulations, and encouraging the people to attend to religious instruction.

While he was going round this island, his wife Hoapiriwahine visited Tahurawe, and brought away the weatherbeaten idol, which was formerly held in great veneration, and received sacrifices of some sort or other from every native that passed the island.

A few days after my return from a general meeting of the mission at Oahu, the venerable Karaimoku arrived at Lahaina. It was on Saturday the 13th of January last. His arrival occasioned no little excitement. His having proved himself the "iron cable of Hawaii," and his having been so long sick, and this being his last visit, in the apprehensions of the people, all conspired to awaken deep feeling. We heard nothing, however, of that heathenish wailing, which used to be practised on such occasions. Nearly all the people of Lahaina were on the beach when he landed, and it was really moving to see with what affection he met his old acquaintance. Nothing added so much to the intense interest of the occasion, as the fact that he was removing from Oahu in order that he might find a place of quiet, at which to leave his remains.

As Karaimoku was expecting to leave Lahaina immediately after the Sabbath, and we did not expect to see him again, we thought it desirable that the sacrament of the Lord's Supper should be administered.

Six persons had been propounded to the church in the September previous, and I proposed a church-meeting on Saturday evening, at which the candidates were again examined; and the church being satisfied with the evidence of piety they exhibited, notice was given that they would be received the next day. A much larger number of people assembled than usual. Not more than one third were able to enter the house. The walls, however, not being thatched, most of the people were able to hear, and to witness the transactions. The names of the persons bap-

tised were as follows:—Keopuolani,\* baptismal name Harieta; Hoapirihahine, baptismal name Maria; Kalaikoa, baptismal name Iosepa; Ii, baptismal name Daniela; his wife Kalauamanu, baptismal name Amilia; Holekii, the wife of Robert Haia, baptismal name Henerieta.

I have so frequently spoken of the princess, that you have already become acquainted with the evidence of her piety. When I asked her in public what her feelings were, she said; "Since the first time that I told you I had given away myself to the Lord, I have had but one thought, which is, that as I have set out, I cannot go back: and if all the other chiefs adhere to the old system, still I have but one thought, and that is to follow the Lord," though it be alone."

Respecting the propriety of receiving persons to the church so young as she, (twelve years,) there may be a difference of opinion. But young as she was, she had stood firm two years; and if she is truly a lamb of the flock, I thought that she, of all persons, should be most carefully guarded in the bosom of the church.

You may well conceive, that it was an interesting sight to see this venerable man partaking with us, as we all supposed, for the last time, and also to see this young female coming forward, and so boldly declaring her determination to adhere to the cause of Christ, whatever the other chiefs might do.

The number of communicants was *seventeen*. Of this number fifteen were once heathens. We hope the season was profitable, as well as interesting, both to ourselves, and to the great assembly of people. Karaimoku was much affected on the occasion; and, in the evening, expressed in the strongest terms the satisfaction it afforded him to see his young daughter, as he called the princess, listening to the words of her good old mother, and setting such an example to her subjects.

The next day, the princess, at the request of the other chiefs, went to Karaimoku with an invitation to stop at Lahaina, and give up his design of proceeding to Kairua. He answered, that he could not deny so polite and affectionate a request,

\* The name of this princess which has usually, if not invariably, appeared in the Herald, is *Nukie-na-esa*. It would seem that, when Mr. Richards wrote, she preferred the name of her mother *Kepoelasi*, in whose dying prayer she had been commended to Christ. The name *Harieta* she took from an affectionate regard to Mrs. Stewart, whose Christian name is *Harriet*. The reason why the names *Harriet*, *Joseph*, *Daniel*, and *Henrietta*, are spelt, in the Sandwich Island language, *Harieta*, *Iosepa*, *Daniela*, and *Henerieta*, is, that the natives never terminate a syllable with a consonant. Ed.

if persisted in, but, as he had given notice that he was going to Kairua, it was still his wish, if they would consent, to proceed, and if the Lord should hold him out of the grave for a little time, he would return, and leave his remains beside those of Keopuolani. To this the princess and her advisers assented. The weather, however, was such, that he did not embark until Friday the 19th.

During his stay, he called several times at our house, and appeared with his accustomed cheerfulness and warm affection. We indulged some hope that he might return; but on Saturday, February 10th, we received the intelligence of his release from this scene of toil, anxiety, and distress. The particulars of his death, and perhaps a little memoir of his life, you will receive from other pens.

Such a man as Karaimoku would be a blessing to any nation. He only wanted an early education to have made him an accomplished statesman. The nation must long lament his loss, for there is no one who can fill his place.

The schools are still in a flourishing state. The demand for books is much greater than we can possibly answer. The Sermon on the Mount, which has been recently printed, only gives an appetite instead of satisfying it. I think that 10,000 copies of any small work would meet a ready sale on the island of Maui, if we could take the produce of the land as payment.—I subscribe myself your fellow-laborer in the Gospel.

WILLIAM RICHARDS.

## Choctaws.

RELIGIOUS OPINIONS, TRADITIONS, &c.

(Concluded from p. 183.)

*Traditions respecting a Deluge.*

The Choctaws have some vague notions respecting the deluge. They state, that at a very remote period, there was a great deluge, which spread over the whole earth. It was preceded by a preternatural darkness of long continuance. They say, that at the commencement of this darkness, the people went to sleep as usual, and after sleeping the usual time, they awoke, and found it dark. They slept again, and awoke, and found it still dark. Again they slept, and awoke, and darkness was upon the face of the earth. This excited alarm. The darkness was so great, that neighbors could have no intercourse with each other, except by torch

light. After some time, they discerned, as they thought, the dawning of day in the east. This occasioned great joy, and they went from house to house to congratulate one another on the return of light. But they were soon undeceived; for what they had supposed to be light, proved to be a great body of water, like the sea, which, coming with immense velocity, swept away all before it. Some few, who were in more elevated situations, succeeded in making rafts, and getting upon them, but the beavers gnawed off the bark, by which the logs of the rifts were tied together, and thus, after having their hopes raised of escaping the destruction which was all around them, they were plunged in the water, and irretrievably lost. One raft, however, made of reeds, escaped the ravages of the beavers, and outrode the storm, and all who were on it were saved: but the number is not known.

#### *Traditions respecting the origin of their Civil Regulations, &c.*

They state, that when the Creator had provided the means of their subsistence, he proceeded to give them their civil regulations. By his direction the Choctaws, before their dispersion from *Nunih waiya*, were divided into two great families, or clans, embracing the whole tribe, or nation. Intermarriages between those of the same clan were forbidden. The husband and wife must always be of different clans. The children are reckoned with the clan to which the wife belongs. Of course there is a division in every family, the father on one side, the mother and children on the other. And at their funeral solemnities and other public meetings, where they are arranged according to this order, the father is seen sitting at one fire, and the mother and children at another. As the mother takes her children into her own clan, the father has no control over them, but the woman's brothers are considered the natural guardians of the children. Each of these great clans is again divided into three subdivisions, or smaller clans, making six in all. All these clans intermix and live together in the same town and neighborhood, yet they preserve a knowledge of the clan, and of the particular subdivision to which they belong.

These two great clans are considered as having a kind of precedence over the others in point of authority. In ancient times if a person had been guilty of a crime which required the interference of public authority, the people were assembled in council, and seated according to their respective clans. The subdivision

to which the criminal belonged appeared as his counsel and advocates, and the opposite subdivision as his accusers. The case was then taken up. If the principal men of these divisions succeeded in adjusting the case, satisfactorily to all concerned, the business was terminated there; but if not, the principal men of the next larger division took it up, and if they also failed, the case then came before the *iti-moklushas* and the *shakechuklas*, whose decision was final. But this practice, like some other of their ancient customs, has gone into disuse.

The Choctaws do not place their formation at any very remote period of time. The old men, who are now seventy or eighty years of age, say, that their grandfathers and great-grandfathers saw and conversed with the first race of men formed at *Nunih waiya*, and they reckon themselves to be only the fourth or fifth generation from them.

In this statement we have a specimen of the manner in which the Choctaws blend together events, which have no connexion in time. For it is evident that they have united the origin of their own civil policy, with that of the original creation of man. That their own civil regulations were adopted at *Nunih waiya*, seems indeed probable. But how the impression should have been so deeply and lastingly made, that they were formed from the earth at that place, is a difficulty not easily solved. The most satisfactory solution, which I have seen, is given by one of the public interpreters, who has been in the nation between fifty and sixty years, and who came into it when a child. He says, that the Choctaws have a tradition, that, at a remote period of antiquity, they emigrated from the west, and when they reached the country which they now inhabit, they stopped at *Nunih waiya*, and remained long enough to make their civil regulations. The account which some of the Choctaws give of their emigration is as follows.

They say, that the Greeks, Chickasaws, and Choctaws emigrated together, from a distant country far to the west. The Greeks were in front; the Choctaws in the rear. The Choctaws emigrated under the conduct of a great leader and prophet. While residing at the west, they were led to believe, that there was a good country at a great distance towards the rising of the sun, and they were induced to take a long and perilous journey in search of it. Some of them state, that in consequence of the great distance, their provisions failed, and they stopped during the warm season to plant corn to furnish themselves with food for the remainder of the

journey. Their great leader and prophet had the direction of all their movements on their journey. He carried the *hobuna, sacred bag*, containing all their sacred things, and a long white pole as the badge of his authority. When he planted the white pole, it was a signal for their encamping. He was always careful to set this pole perpendicularly, and to suspend upon it the sacred bag. None were allowed to come near it, and no one but himself might touch it. During the time of their encampment, whether for one night or more, the pole was invariably found to alter its position, and incline towards the rising of the sun. This was a signal for them to proceed on their journey. The pole continued to incline to the east till they reached *Nunih waiya*, and there it remained in its perpendicular position. From this they concluded, that they had found the country of which they were in search. They remained at this place under the direction of their leader, and there adopted their civil policy. This account seems probable. For it is evident that the present inhabitants of this part of the country must, at some former period, have emigrated from the west. The Chickasaws are said generally to retain a traditional knowledge of the emigration of their ancestors from the west. The Choctaws in this part of the nation appear generally to have lost all knowledge of such an event, and refer their origin to *Nunih waiya*. The aged interpreter before mentioned supposes, that when the Choctaws arrived at the country they now inhabit, they killed, or drove out by force, the former inhabitants, and having obtained possession of their land by injustice and violence, they wished to erase from their history the memory of such a transaction, and from motives of policy, endeavored to prevent the knowledge of their emigration from being transmitted to posterity, and therefore inculcated the belief that they were created at *Nunih waiya*, where he supposes they adopted their regulations. And in this way he undertakes to account for the prevalence of this belief; and also for the ignorance of the Choctaws with respect to their emigration from the west.

## Missions among the Indians.

### MR. GREENE'S TOUR OF INSPECTION.

It was stated at p. 4 of the number for January, that Mr. DAVID GREENE had been sent, by the Prudential Committee, on a tour of in-

spection, to the several missions of the Board among the Indians at the south and west. He visited the stations among the Cherokees between the 10th of January and the middle of February. He then proceeded to the stations among the Chickasaws, transferred to the Board by the Missionary Society of the Synod of South Carolina and Georgia, which occupied him till February 23d. He arrived at Mayhew, in the Choctaw nation, on the 29th, and the inspection of the stations among the Choctaws occupied the month of March. About the first of April, in accordance with instructions from the Committee, Mr. Kingsbury and Mr. Greene embarked on board a steamboat at Vicksburg, on the Mississippi, which conveyed them to Dwight, the station among the Cherokees of the Arkansas, by the middle of April. At the latest date, they were about proceeding by land to the stations among the Osages. At St. Louis the two travellers will separate, Mr. Kingsbury returning to his own missionary field, and Mr. Greene passing on to the mission at Maumee, in Ohio, and the stations at Cattaraugus, Seneca, and Tuscarora, in the western part of New York. He will probably arrive in Boston some time in the present month.

In consequence of inquiries previously addressed to the several missions, to be answered by the time the deputation should be on the ground, and of the investigations made by Mr. Greene, a large body of facts and practical remarks have been brought together, which will be of great service to the Committee, in the future prosecution of measures for the religious benefit of the Indians.

The remarks upon the traditions, &c. of the Choctaws, in the present and former numbers of the Missionary Herald, were occasioned by the inquiries above mentioned. Upon the return of Mr. Greene, the Editors will avail themselves of such of the communications respecting these missions, as are suited to the design of this work.

It may here be observed, however, that missions among the Indians of our country are to be regarded very much in the light of an experiment; and that the problem to be solved has been, and is, *how the greatest and best influence can be exerted, with the least expense of men, and time, and money*. The chief difficulty of the problem has respect to the proportion, which the secular influence should bear to that which is to result directly from the preaching of the Gospel. On this point there has been a great diversity of opinions, many of which rest on very plausible grounds. At the same time, it is of the utmost importance to

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the cause of missions, that the most efficient and economical mode of operation be ascertained, as the apparatus for secular influence among the Indian missions, has been found

very expensive.—The Prudential Committee propose to re-examine the whole subject, in the light of all the facts that have been brought to their knowledge.

## Foreign Intelligence.

### France.

#### *Striking Contrast between the Educated and Uneducated Portions of France.*

From the London Missionary Register.

On the opening of the normal course of Geometry and Mechanics at the Conservatory of Arts and Trades in Paris, in November, an address was delivered by M. Charles Dupin, in which he alleged a series of remarkable facts, in proof of the superiority of the instructed portion of the country to that which remains in comparative ignorance. The northern part of France he calls "enlightened France;" it comprehends 32 Departments, and has a population of 13,000,000; out of whom it sends 740,846 pupils to school; that is, one pupil to 17 1-2 inhabitants. Southern, or as M. Dupin denominates it "unenlightened France," consists of 54 Departments, with a population of 18,000,000; sending to school 375,831 pupils, or one pupil to 48 inhabitants. The comparison which he draws between these two portions of France is very striking.

In the north of France, notwithstanding the rigor of the climate, which entirely prevents the cultivation of olives, capers, oranges and lemons, and scarcely allows the growth of Indian-corn and the mulberry-tree in some of the Departments; which deprives Normandy, Picardy, Artois, French Flanders, and Ardennes of the culture of the vine; notwithstanding this absence of natural riches, the mass of the people in the north, having more instruction, activity, and industry, obtain from the soil a revenue sufficient to pay 127,634,765 francs land-tax on 18,692,191 hectares\*; whilst the fifty-four departments of the south pay only 125,412,969 land-tax on the superficies of 34,841,235 hectares. Thus, for each million of hectares the public treasury receives from—

Enlightened France, 6,820,000 fr. land-tax.  
Unenlightened France, 3,599,700 ditto.

The superiority of the public revenues furnished by the enlightened part of France is particularly observable in the tax for licenses; which is calculated on the same scale throughout the kingdom. The 32 Departments of the north pay into the public treasury for licenses 15,274,456 francs; and the fifty-four Departments of the south pay only 9,623,133 francs: so that, owing to the superior industry produced by a wider spread of knowledge, a million of Frenchmen in the north bring into the public treasury for licences 1,174,958 francs, while a million of Frenchmen in the south pay only 534,632 francs for licences.

If we sum up these taxes, it will appear that a million of hectares pays as follows:—

	In the North.	In the South.
Land-tax	6,820,000 francs.	3,590,700 francs.
Licences	817,000	276,216
	7,637,000	3,875,916

That is to say, a million of hectares in the north pays exactly twice as much as a million of hectares in the south. Now, the north of France sends 740,846 children to school, and the south 375,831, or about half as many as the north.

We will now endeavor to point out certain indications of the relative progress of the arts in these two great divisions of France. I have examined the list of patents from July 1, 1791, to July 1, 1825; and from this it appears, that the thirty-two Departments of enlightened France have obtained 1689 patents; and the fifty-four departments of unenlightened France, 413 patents.

The colleges of Paris have afforded me another means of forming a comparison. The University annually bestows on all the colleges of Paris and Versailles an immense number of prizes, second prizes, and accessits. In the University almanacs are printed the names of the pupils rewarded, and the places of their birth. I commenced by taking away all the pupils born in Paris, so as not to give any undue advantage to the northern departments. I then reckoned separately—1. All the pupils from the thirty-one Departments of the north, leaving out the Seine; 2. All the pupils from the fifty-four Departments of the south: and the following was the striking result—

Pupils rewarded from the thirty-one northern Departments, 107.

Pupils rewarded from the fifty-four southern Departments, 36.

But another fact has appeared to me still more remarkable. The 143 rewards consisted of 37 prizes and 106 accessits: now of the thirty-seven prizes granted by the University to the children from the Departments, 33 were obtained by the children from the north, and four by the children from the south.

The Polytechnic School, which is noted for the equity of its regulations, requires that the pupils, who offer themselves from all parts of France as candidates for admission, should have already acquired a considerable stock of mathematical and literary information. I have examined the list of pupils admitted during thirteen consecutive years; and have found, that, of 1933 pupils admitted, 1233 were sent from the thirty-two Departments of the north, and 700 from the fifty-four Departments of the south.

The Academy of Sciences, which, it is universally acknowledged, chooses its members with impartiality from the learned throughout the kingdom, offers a result still more favorable to the north. Of the 65 mem-

\* An hectare is a superficial measure, containing 100 acres. An are is rather less than four English perches.

bers composing the Academy, 48 are from the thirty-two northern Departments, and 17 only from the fifty-four southern Departments.

I have reserved, as a last mode of comparison, the rewards granted by government at the periodical exhibitions of the products of national industry. At the exhibition of 1819, the rewards were in the following proportion—

32 North. Depart.	54 South. Depart.
Gold medals	63
Silver medals	136
Bronze medals	94
	293
	107

The exhibition of 1823 presented results not less striking.

Thus, in whatever point of view we regard the two portions of France, whether with respect to their agriculture or their commerce; at whatever period of life we observe the population of the north and that of the south—in tender infancy, at college, at the polytechnic school, at the academy of sciences, in the invention of improvements in the arts, and in the national rewards bestowed on industry—everywhere we find an analogous, and almost always a proportionate difference. To men capable of comparing effects with causes, this constant uniformity of results, this pervading superiority in favor of that part of the kingdom where instruction has been the most spread, will demonstrate clearly the advantage of this instruction in promoting trade, arts, and sciences, as well as private and public opulence.

## Poland.

### SPIRIT OF INQUIRY AMONG THE JEWS.

THE following statements, illustrative of the spirit of inquiry said to be waking up to some extent among the Jews in Poland, are derived from the journals of Messrs. Hoff, Becker, and Miersohn, published in the London Jewish Exposition.

At Lublin, Mr. Hoff gave to some Jews a number of Tracts. "By this means (he remarks) our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of Tracts were distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favor of Christianity among the Jews in that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish-German translation of Isaiah. On reaching home, he spoke to his father-in-law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the

chapter, the old man became very uneasy, exclaiming, "This is a difficult matter," adding, "it is quite favorable to the Christians." Then he asked his son-in-law what we, the missionaries, said on the chapter? The latter observed that we expounded it in the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the commentary of Rashi. After a critical examination, however, of the chapter, the ill-grounded explanation of Rashi contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

Two years ago, says Mr. Becker, when coming from Czernier, I heard of a Jewish female in this place [Coshinize] who was inclined towards Christianity. On our arrival we inquired for her, and heard the following particulars. By some means which we did not learn, but probably from reading different books, as she has received a good education, her mind had been led to consider the religion of Christians some years ago. The Roman Catholic clergyman of this place spoke to her, and she was brought into the house of the nobleman who resided there. By some stratagem of the Jews, she was got away from the nobleman's house. Her father then went to the nobleman, and protested against his receiving her again, declaring that he would rather be beaten to death, than see his child apostatise from the Jewish faith. On his obtaining a promise that she should not be taken away from him, he put her for several weeks into a cellar, where her only allowance was bread and water. But notwithstanding this, she remained firm in her purpose, and was the means of bringing another Jewish girl to the same persuasion with herself. From this time, she was constantly watched. One of the few Tracts we had distributed had found its way to her, and we could see her reading it all the morning. In the afternoon we gave away a Christian book, and this she also found means to obtain. The book was entitled, "Jesus the Friend of Children." It was evident that she wanted to come to us. In the course of the evening she, with her companion, passed before our house, as if to speak with us, and we therefore wished her good evening. After the moon got up, the Jews collected in front of our house, to pay their accustomed homage to the moon, and she, with the other girl, came and sat down near the house. When the Jews retired, Miersohn went to her, and was grieved to see the marks of suffering impressed upon her countenance. She poured out her heart in a few words, and he comforted her by directing her to look to the Lord Jesus. But we were soon interrupted by the Jews, and were obliged to leave her. Her firmness amidst all her sufferings affected us.

At Koszeniec, one afternoon, upwards of fifty Jews collected in the room of Messrs. Becker and Miersohn, to whom they spoke alternately. Mr. Miersohn stood on a box

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and addressed them for three quarters of an hour. The chief points were, that Messiah had come, and that Jesus of Nazareth is the true Messiah, but that they could have no part with him till they believed in him and repented truly, and amended their lives, and acknowledged that through him only they could obtain salvation, and be reconciled unto God. They paid great attention. A Chasid of Pshesucha, however exclaimed; "Why do you go to these unbelievers; why do you attend to them? Let us go home." But the others became angry with him, and said, "Why do you make a noise? Come hither and speak with them, if you are able to refute them?" As he did not attend to this, they cried out, "Drive away the Chasid of Pshesucha;" let him depart and go to the Rabbi." When M. had finished speaking, he called upon any one of them to come forth, and prove that what he had said was contrary to the Scriptures.

They all said, "The gentleman has spoke nothing but truth."

*M.* You all then will confess that Messiah has come?

They were silent.

*M.* And that Jesus of Nazareth is the Messiah?

Most of them were silent, and a few said, "We cannot believe that."

*B.* Let us in love examine the matter, taking the word of God for our guide, and let us ask of God to teach us the truth.

They pointed out a Chasid, saying, "That is a very learned man." M. desired him to come near, and asked him, "Where is He in whom the prophecies have been fulfilled? Where is He of the tribe of Judah, of the family of David, born of a virgin, during the time of the second temple, who gave Himself a sacrifice for sin, who is risen from the dead, and sits at the right hand of God, to whom all the nations of the earth do gather?"

*H.* I have not time at present.

And so he went away, and the rest cried, "The gentleman is learned in the Bible, and speaks the truth." Meanwhile the number increased, and many children came in, and the noise at length became so great, that we were obliged to give over speaking. We then distributed several portions of the New Testament and Tracts, and copies of the Book of Genesis.

## Ionian Islands.

THE subjoined notices of the Ionian Islands, found in an English publication, were originally derived from the correspondence of Mr. A. Kalvos, in the Asiatic Journal,—of Professor Bambas, the friend of the late Messrs. Fisk and Parsons,—and of Mrs. Kennedy, the benevolent English lady, whose remarks on female education in Greece and the Ionian Islands were quoted at p. 385 of vol. xxii. Mr. Kalvos says—

The University of the Islands, situated in Corfu, was opened in the autumn of 1823: in that year it contained sixteen professors, most of whom were of the first order: almost all of

whom had studied, at the expence of lord Guildford, in the most celebrated Universities. The establishment when complete will cost the State about 5000*l.* per annum. Before the opening of the University, about 7500*l.* was annually sent out of the Islands, for the education, in Italy, of a sixtieth part of the youth. The government provides for the instruction in theology of 100 ecclesiastics. Lord Guildford, at his own expense, provided for the instruction of 40 youths, destined to be judges, merchants, or cultivators. The library contains 30,000 volumes. A botanical garden is formed, and a school of design and sculpture has been opened.

The state of the schools of mutual instruction is as follows; the first figures after the name of each island denoting the number of its inhabitants, the second that of its schools, and the third that of its scholars.

Cefalonia,	49,857	2 157	Ithaca,	8,900	1 87
Corfu,	48,737	3 239	Sante Maura,	17,425	1 75
Paxos,	3,970	1 40	Cerigo,	8,140	8 732
Zante,	40,063	13 363			Total, 176,392 29 1,733

That is, 176,392 inhabitants, 29 schools, and 1,733 scholars.—The remarks which follow upon Cefalonia were made by Prof. Bambas, and those upon Paxos, Zante, Ithaca, Sante Maura, and Cerigo, by Mrs. Kennedy.

*Cefalonia*—Since my first arrival, I informed all my friends and acquaintance of the willingness and pleasure with which I would receive any of the poor ecclesiastics, who wished to learn the ancient Greek: to this moment, no one had evinced the least desire to avail himself of the offered opportunity. The progress, which many of my scholars have made, has at length stimulated their lethargy, and caused many to attend to instruction as a real good, to the possession of which they ought to give a portion of their vainly-spent lives. The government has begun to take notice of the diligence of some of the ecclesiastics. I have already, in the number of learners, one deacon and three Anagnostes (readers). I sincerely hope that others will come. Every good is commenced by human instruments; the grace of God, however, is the first great cause of all exciting and working energetically, in times and by means unknown, and frequently unexpected to our grovelling and weak minds.

*Paxos*—is a small insignificant island, but my recollections of it are peculiarly grateful: the inhabitants possess the most primitive simplicity, and great suavity and benevolence of manner. There is no school for females. The town is close to the beach; and cottages are scattered through the island, which yields an abundant supply of oil, of very superior quality. The people are very industrious; and always clean and particularly neat in their dress.

*Zante*—is, next to Corfu, the island of greatest importance; but, though the commerce is active and the inhabitants are rich, the women are here more secluded than in any of the other islands. The town is crowded to excess, yet it does not afford the least means of instruction to females: and a doubt has been expressed to me, whether the girls would be

allowed to attend the school, if one were established: but, as the Zantiotes are very jealous of their own dignity, they will blush when they find schools established in the other islands, while the women of Zante are permitted to remain in the most profound ignorance. The establishment of the college will undoubtedly produce a change in the desires and sentiments even of the Zantiotes.

*Rhacu*—The ladies were anxious, not only for the education of their own children, but for the female children of the whole of Greece. We have had frequent and interesting conversations on this subject. One evening, a few weeks before we left the island, we had assembled a number of our friends at our house: Dr. Citiliani entered rather late, and, addressing the ladies, said, "I have pleasing news for you, and a cause for congratulation to the gentlemen." They all rapidly inquired what it was; for the Greek fleet had been expected with deep and intense interest, and the Greeks were daily expecting to hear of the arrival of lord Cochrane, "I have read," he replied, "in a Gazette from Hydra, that the ladies in Scotland, lamenting the want of education among our women, have formed a Society for the purpose of instituting schools for the Greeks." The ladies arose—crowded round me—and, with glistening eyes and in an earnest manner, said,

"Lady! you are going to England! do not, oh! do not forget us! but excite the English to pity us. Give our deepest, our most heartfelt thanks to the Scottish ladies: tell all the English to sympathize with us—to aid us—but not to despise us." The gentlemen had pressed forward, and stood with looks of indescribable expression. I could have wept with emotion.

*Santa Maura*—With the exception of one or two, the ladies are very deficient in mental accomplishments. I must however say, that the Greek women almost universally possess a softness and gentleness of manners, which is particularly pleasing and attractive. In the lower classes ignorance is the cause of a rude, good-natured, but troublesome familiarity of manners.

*Cerigo*.—Notwithstanding his very circumscribed means and the prejudices of individuals, captain M'Phail, the resident, has built seven capital schools; all of which are in activity, and contain nearly 1000 pupils. The order observed in these schools is scarcely exceeded in England; the progress is almost incredible: above all the female school of 113 pupils is admirably well managed. A great portion of the scholars, of both sexes, are refugees from all parts of Greece; so that the benefits of the system will extend to the whole of the Levant.

## Domestic Intelligence.

### PROGRESS OF RELIGION.

It is not in so general and distinguished a manner, as in some former years, yet, to an extent demanding the warmest gratitude of his people, the father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased; both ministers and active members of the church have in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings, days of fasting and humiliation, and pastoral visitations have been owned and blessed of God, to the quickening and encouragement of his people, and the conversion of sinners.

Among those congregations in which the Gospel has been eminently clothed with a divine power to awaken, melt and renew the hearts of sinners, we mention Stephentown, Hartford, and the Village of Albia, in the Presbytery of Troy.—Watertown, Denmark and Wilns, in the Presbytery of St. Lawrence; nearly all the congregations in the Presbytery of Ogdensburg.—Bridgewater, Union, Rome, and Litchfield, in the Presbytery of Oneida.—Otsego in the Presbytery of Otsego.—Lexington, in that of Columbia; Salina, Jamesville, Pompey 1st church, and Lenox 2d church, in Onondaga Presbytery.—Berkshire, Owego, Candor, and Chenango-point, in Cayuga.—Hopewell, Newark, Sodus, Marion, and Port-Bay, in Geneva Presbytery.—Richmond, Genesee 1st church, Lima and Victor, in Ontario Presbytery.—Eden, in Buffaloe, Poughkeepsie, Wapiagars Creek, Smithfield and South Salem, in the Presbytery of North

River.—Freehold, Lawrence, Trenton 1st church, Dutch, Neck, and Upper Freehold, in New Brunswick Presbytery.—Cape May, 1st church in the Northern liberties, and the Mariner's church, in that of Philadelphia.—Wilmington, in Newcastle Presbytery.—3d in the city and Presbytery of Baltimore, Huntingdon, in the Presbytery of Huntingdon; Mercer in that of Erie.—1st and 2d Presbyterian churches in the city of Pittsburgh, in that of Ohio; Nishanoch, in the Presbytery of Buffaloe.—Cross Creek, Cross-Roads, and Washington, in that of Washington.—Hudson, Talmage and Franklin, in that of Portage.—Nicholasville, Lexington 1st church, Bethel, Versailles, Winchester and Hopewell, in that of West Lexington.—Paris, Flemingsburgh, New Concord, Springfield, Millersburgh, Stoner Mouth, Mt. Pleasant, and Maysville, in the Presbytery of Ebenezer.—Portsmouth, Petersburgh, Norfolk, and the churches in the city of Richmond, in Hanover Presbytery.—Shiloh, Ebenezer, Columbia, Bethel, Harrisburgh, Lebanon, New Providence, Danville, Lancaster, Paint Lick, Harmony, Buffaloe Spring, Richmond, Silver Creek, and Hanging Fork, in the Presbytery of Transylvania.—New-Providence, Baker's Creek, Eusebia, Telico, and Chestee. Monmouth and Bethel in the Presbytery of Union.—Columbia, in that of Holston; Elk-Ridge, Greensboro, Danielsville, Augusta, Washington, Milledgeville, Macon, and those in the counties of Gwinnett, De Kalb, Henry, Butts, Jesper, Morgan and Crawford, in the Presbytery of Hopewell; and the congregation of Mt. Zion, in the Presbytery of Harmony, Lebanon and Springfield, in the Presbytery of Miami; Smyrna, Spring-Creek, Shelbyville, New Providence, Stones-River, Hopewell, Murfreesboro, and McMinn-

ville, in the Presbytery of Shiloh. The work of the Holy Spirit in these places exhibits indeed great diversity of circumstances in the time, and manner and extent of its influences, and the rapidity and power with which it has advanced. In some cases crowds of sinners of every age and character, bathed in tears and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors been melted and subdued by the mighty power of God. In other instances beautiful and refreshing, like the dew that fell on the mountains of Israel, where the Lord commanded his providential blessing, the reality of the gentle operations of the God of Zion has been chiefly discernible in their gradual but real and precious effect. Among the several instances of the outpouring of the Holy Spirit of which the Assembly have at this time heard, there are two which awaken the liveliest feelings of admiration. Some of the mutes in the Asylum of the Deaf and Dumb in Danville, have been hopeful subjects of renewing grace in a late meeting in that place. At the missionary stations within the bounds of the Presbytery of Buffaloe, the Holy Spirit has in a remarkable manner stirred up the hearts of the heathen to seek the Lord, and more than forty of these children of the forest have been united with the church.

Events like these not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions, amidst ample means, but they demonstrate the precious truth that, under God, there is abundant encouragement to attempt the salvation of the most benighted, and the conversion of the most depraved. Of revivals of religion in general, connected as they seem to be with destinies of unborn millions, and the prospects of the church throughout the world, the Assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders, and members of our church, to beware of employing any questionable means to produce religious excitements—and of countenancing at any stage of their progress, measures, however apparently successful, which the word of God does not sanction; as in either case discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine Author of these sweet and saving influences be grieved.—*General Assembly's Narrative.*

Twelve months since, God was shedding the influences of his Spirit on many of our churches and congregations. It was then a season of gladness. But the past year has been a season of still greater mercies. Special revivals of religion have been advancing from the north to the south, through the western counties of the State; and in some other sections they have been powerful. In addition to these revivals which existed last June, from 40 to 50 of our parishes have enjoyed, or are still enjoying, seasons of refreshing and enlargement. In several of the congregations the work has been great. And though in some instances 30, 40 and even 50 have hopefully bowed to Christ in a single week, yet it was not the whirlwind, nor the earthquake,

nor the fire, but the still small voice. Hundreds and thousands have found mercy, and the numbers who have professed the name, of Jesus in the Congregational churches may be safely estimated at from 3,000 to 4,000.

Several interesting anecdotes might be told, but we will trespass upon the time of the Assembly only to notice the work of grace which has occurred in the state prison at Wethersfield. On the removal of this prison from Granby, at which location it was called, Newgate, the plan of solitary confinement was adopted. Each prisoner was furnished with a copy of the Scriptures, and a milder and more religious course of discipline pursued. The result has been eminently happy. Not only a number, from 12 to 15, we believe, have become hopefully pious, but there has been such a reformation among the rest, and such a degree of religious or moral restraint produced, that, if we are not misinformed, the practice of chaining the convicts is no longer necessary; and in passing through the halls after the prisoners are confined to the cells for the night, you may either see them reading their Bibles or hear them at prayer. Still further: among these convicts, a few months since the revilers of sacred things, a Bible Association has been formed, and about eighteen dollars have already been forwarded to the Connecticut Bible Society, as the first fruits of their Christian liberality. The labor of the convicts will also be a source of revenue, rather than expense to the State.—*Conn. Delegation's Rep. to Gen. Assem.*

The General Association of Massachusetts, embraces 18 district Associations of evangelical ministers, 207 ministers of the Gospel, 240 churches, and about 44,646 communicants. There are about 40 evangelical churches within our bounds destitute of settled pastors. There are two respectable Associations of evangelical ministers within the commonwealth that are not connected with the body here represented.

In all our Associations, there are at the present time, or have recently been, revivals of religion more or less extensive. We believe, no year since the days of our fathers, has been so prosperous to Zion in the land of the pilgrims, as the last. There seems indeed to be a resurrection of the spirit of those holy men, who prayed, and wept, and labored in the cause of truth and righteousness. It is but too true, that in the eastern section of our bounds, not only a generation, but generations have come to our sacred altars, and entered our consecrated places, who have excluded the Saviour, and the atonement in which their fathers believed and trusted. But God by the effusion of his Spirit is causing the departed glory to return. These revivals are marked with increasing evidence that they are from God, both in the noiseless solemnity of their progress, and their unwithering fruits. As to the manner of conducting revivals when they do exist, and promoting them when they do not exist, there is great, and we had almost said, entire harmony of sentiment and feeling among our pastors and churches.

The monthly concert of prayer may be said to be universal. Bible classes are coming into general notice; and during the past year, a

most powerful and salutary impulse has been given to the Sabbath school system.

In all the congregations of Berkshire Association, except two, revivals of religion more or less extensive have been experienced. Upwards of 1,700 persons of all ages and descriptions have indulged hopes of reconciliation with God, of whom about 950 have already united with Congregational churches. In Franklin Association there is, also, an uncommon attention to religion. Martha's Vineyard, widely known as the residence of the Mayhews, has long been under the influence of what is denominated liberal Christianity. Within a year, an entire change has taken place, and the three towns in that island are now enjoying the labors of decidedly evangelical men.

In the town of Lowell, within the bounds of the Andover Association, there exists a pleasing work of divine grace. "The work of grace," says a clergyman, residing in the neighborhood, "continues wonderfully among this people. At their inquiry meeting this week, March 28, they had more than one hundred and fifty inquirers, besides one hundred who have recently obtained hope. And this church, formed a year ago last June, contains upwards of three hundred members." Well does the writer add, "this is the Lord's doing, and it is marvellous in our eyes." While a parallel to this may not be found in the history of the church since the days of the apostles, let it inspire faith and confidence in Christians, to make efforts for the salvation of villages now a moral waste.

The state and progress of the churches in Suffolk Association, particularly in the metropolis of the commonwealth, deserve special notice. With devout gratitude to Almighty God be it stated, that that city, which was originally the seat of evangelical truth and ardent piety, but over whose apostacy the people of God have long wept and prayed, has been brought back to the primitive faith, in the last five or ten years, with a rapidity that has far outrun the highest expectations of the friends of the Redeemer. The revival which has been advancing in Boston for more than two years, is still in progress. The result thus far has been the establishment of many evangelical churches in and about the city. Four have been added to the number during the past year. And there are now no less than eighteen churches within the bounds of this Association embracing the doctrines of the reformation, where, twenty years ago, scarcely two could have been found of this character. The churches of our Lord Jesus Christ in Boston have found it true, by happy experience, that "there is that scattereth and yet increaseth."

The colleges in Williamstown and Amherst are in a flourishing state. In each of these institutions, during the last year, forty of the students hopefully experienced a change of heart. The college at Amherst, which is emphatically the child of the church in this section of the country, and which, in the rapidity of its growth and maturity, is unexampled in the history of colleges, is now enjoying a special work of divine grace.—*Mass. Delegation's Rep. to Gen. Assem.*

This record will be continued in a future number.

#### GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

A SOCIETY, with this name was organized in the city of New York on the 9th of May, by a convention of gentlemen from different parts of the country. The name expresses the object. The association is to be composed of the friends of morality and religion, of all denominations, who may choose to combine their influence for securing the better observance of the Lord's day. The third and sixth Articles of the Constitution explain the manner in which this influence is to be exerted.

Art. 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

Art. 6. Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public to refrain from all secular employment on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

The general direction is in a Board of Directors, consisting of a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, and at least twenty-four Managers. The business is performed, however, by an Executive Committee of nine persons, chosen by the Directors. Auxiliary Societies are constituted by a similarity of object, and by sending to the Secretary of the Union a copy of its Constitution and Annual Reports.—The Hon. Stephen Van Rensselaer, of Albany, N. Y. is President of the Society, and Mr. Arthur Tappan, of New-York city, is Treasurer. A Corresponding Secretary has not yet been obtained.

The convention, in which the Society had its origin, has published an address to the people of the United States, explaining the views upon which they have proceeded, and powerfully commanding the institution to general notice and favor. The following are extracts.

*Importance of the Sabbath.*

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovated vigor which it bestows on exhausted animal nature; by the lengthened life and higher health it gives; and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance insures,—that the Sabbath becomes the great moral conservator of nations.

It is the government of God, made effectual by his Spirit, which produces that righteousness which exalteth a nation: and the Sabbath is the chief organ of its administration; the main-spring of all moral movements; the great centre of attraction and fountain of illumination to the moral world.

*Its Observance endangered.*

From statements made to this convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of business and pleasure; that commerce, on our seaboard, and rivers, and canals, and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

*Object of the Union.*

It is not the object of this Union to enforce the laws of the several States in favor of the

Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information; by the power of example; by renovated vigilance in families and among the ministers of Christ and the professors of his religion; and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath, that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institution.—We are cheered in these anticipations by the fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such this Union arises, and expects to be hailed by them as a benefactor in the formation of a public sentiment, which shall release them and their families, and “the stranger within their gates,” from a bondage so severe and distressing. We are the more confirmed in these expectations from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day.

With respect to the withdrawal of our capital from business which violates the Sabbath, we act upon the principle that we may not lawfully do indirectly that which it would be unlawful to do directly; and with respect to the regulation of our patronage in favor of those who observe the Sabbath, we act upon the principle that we have a right to do what we will with our own, and are bound to render our substance the occasion of as little evil, and the means of as much good, to our country as possible. That is a land of slavery in which a citizen may not regulate his property by his own discretion, in any way which does not interfere with the rights of others; and that is a land of more than papal despotism in which a man must be compelled to lend the influence of his patronage to the perpetration of evil, against the dictates of conscience, and with the fearful prospect of ruin to his family and his country.

The plea of coercion, as resulting from the distribution of patronage, with reference to moral results, is without foundation. We

cannot fear that the common sense of this nation will decide that we may not wield the influence of property in such a manner as will array powerful motives on the side of well-doing, and against doing evil; for if this be wrong, the government of God would be the height of compulsion and injustice.

Were it even true, however, that powerful persuasion is unlawful force, what must be said of that array of motives, so constantly pressed upon the friends of the Sabbath, to lend the influence of their capital and patronage to perpetuate the violation of that day? Is it unlawful to employ powerful motives for the preservation of the day; and, at the same time, lawful to urge, by powerful motives, its continued and hopeless profanation? We disclaim coercion in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well," on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our Republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its bosom; to engulf, in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawal from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remnant, at least, shall be saved.

Our limits do not authorize more copious extracts from this document; nor are they necessary, as its circulation in other ways will doubtless be such, as to render it accessible to nearly all the readers of this work.

#### ANNIVERSARIES.

(Continued from p. 193.)

#### AMERICAN SUNDAY SCHOOL UNION.

THIS Society held its fourth anniversary in the first Presbyterian church in Philadelphia, May 20th, A. Henry, Esq., President, in the chair. The Annual Report was read by Rev. W. T. Brantley, of the Baptist church, and addresses in support of resolutions were made by Rev. Dr. Beecher, Rev. Mr. Bedell, Mr. Job F. Halsey, and Mr. Longacre. The Rev. George Boyd was appointed General Agent.

#### PRISON DISCIPLINE SOCIETY.

The third annual meeting of this Society was held in Boston, on the 30th May, the

Rev. Dr. Jenks presiding in the absence of the President. The Rev. Louis Dwight, Secretary of the Society, read extracts from the Annual Report. Addresses were made by Rev. Dr. Rice, of Virginia, Rev. Mr. Foote, of Brookfield, Mass., Mr. G. V. H. Forbes, and Rev. J. H. Fairchild, of Boston.

#### AMERICAN TRACT SOCIETY OF BOSTON.

The fourteenth anniversary of this Society was held in Boston, May 28th, Hon. William Reed, the President, in the chair. The Report was read by the Secretary, Mr. Oran Eastman; and the customary addresses made by Rev. Mr. Hitchcock, of Randolph, Mass., Mr. Wm. A. Hallock, Secretary of the American Tract Society of New-York, Rev. Mr. Hunter, Agent of the Home Missionary Society, Rev. Dr. Rice, of Virginia, and Rev. George Cowles, of Danvers, Mass.

The last week in May was rendered interesting in Boston by the numerous meetings of Societies which then occurred. During that week, the clergy of the State were generally in the city, and most of the great objects of religious charity passed in review, and were advocated by sermons, or addresses.

The importance of supplying our country and the world with *Bibles*, was considered in the meeting of the State Bible Society, on the 26th of May. Addresses were made by Rev. Mr. Grafton, of the Baptist church in Newton, and Rev. Dr. Jenks, Rev. Dr. Gardiner, Rev. Dr. Tuckerman, Rev. Mr. Maffitt, and Richard Fletcher, Esq., of Boston.

The importance of a universal distribution of *Religious Tracts*, was contemplated at the meeting of the Tract Society above noticed.

The claims of *Home Missions* were exhibited in the meeting of the State Society on the 27th of May, when a sermon was preached by the Rev. Mr. Ide, of Medway, from Matt. x. 6; and also in the meeting of the Society for Propagating the Gospel, at which a sermon was preached by the Rev. Dr. Homer, of Newton, from Neh. ii. 20.

The claims of *Foreign Missions* were exhibited on the 29th, at the meeting of the Auxiliary Foreign Mission Society of Boston and Vicinity, when addresses were made by Rev. Dr. Rice, of Virginia, Rev. Samuel Green, of Boston, Rev. Enoch Pond, of Ward, Mass. and Hon. William Reed, of Marblehead, Mass. The services were aided by select music from the choir of the Hanover church.

The cause of *Sabbath Schools* was brought to view at the meeting of the State Sabbath

School Union, on the 29th of May. Addresses were made by Rev. Messrs. Malcolm, Maffitt, and Green, of Boston.

The necessity and progress of improvements in our *Penitentiary System*, were contemplated at the meeting of the Prison Discipline Society, above noticed.

The *American Education Society* held its annual meeting of the present year, in the city of New-York.

The necessity of measures for promoting the better observance of the *Christian Sabbath*, was argued at several meetings during the week. A Society, auxiliary to the General Union, has since been formed in Boston.

In the week previous to the one, which has just passed in review, the *Female Jews' Society of Boston and Vicinity* held its annual meeting, at which an interesting Report was read which has since been printed. Mr. Brewer, the missionary of the American Board to the Jews in the Mediterranean, derives his support from this Society.

#### BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

THIS Board, at the late meeting of the General Assembly, was enlarged by the addition of seven laymen. An explanation of its original powers was made by the Assembly, which are sufficient to authorize the establishment of missions in any part of our own country, or of the unevangelized world, in case the Board should think it expedient to make such establishments. The Rev. Ashbel Green, D. D. is *President*, Rev. W. M. Engles, *Recording Secretary*, and Rev. Ezra Styles Ely, D. D. *Corresponding Secretary and General Agent*.

REV. JONAS KING.

THE return of Mr. King to this country in September, was mentioned at p. 344 of the

last volume. During the six months subsequent to the annual meeting of the Board in October, he was employed by the committee appointed in New York for making an extra effort in behalf of missions to the heathen, and in the prosecution of this agency, accompanied by Mr. Kirk, he visited Albany and Troy on the Hudson river, and the principal cities in the southern and middle States.

Having been invited by a number of friends, to proceed to Greece in one of the vessels which was to carry out supplies to the afflicted inhabitants of that country, he accepted the invitation, and embarked at New York early in the past month. He is to remain in Greece as long as he thinks proper, to explore its condition and wants, distribute the Scriptures and Tracts, promote the establishment of schools, and preach the Gospel. Mr. King thinks it not improbable, that he shall eventually take up his residence in France. He is supported, for the present, by the friends, at whose particular invitation he has gone to the East.

LIEUT. JOHN PERCIVAL.

The Secretary of the Navy appointed a Court of Inquiry, consisting of commodore Charles Morris, capt. Alexander Wadsworth, and capt. John O. Creighton, to convene at Charlestown, Mass. on the 1st of May last, to inquire into the conduct of Lieut. John Percival at the Sandwich Islands, in January, February, March, and April 1826. This court was occupied thirty-one days in examining the testimony, heard that officer's defence on the 12th of June, and in five days afterwards closed their session. The result has been forwarded to the Navy Department, and will not be known until it has been submitted to the President, and his decision officially announced.

## Miscellanies.

#### TRIBUTE TO THE MISSIONARY CHARACTER.

MR. POLLAK'S *Course of Time*, a great, splendid, and truly evangelical poem, contains the following description of the missionary character. It is introduced as a part of the account of the general resurrection,

"The fair and ruddy sons of Albion's land," being represented as rising from every part of the globe. Those who travelled for purposes of gain, or literary curiosity, are not thought worthy of particular celebration;

But those, denied to self, to earthly fame  
Denied, and earthly wealth, who kindred left,  
And home, and ease, and all the cultured joys,  
Conveniences, and delicate delights  
Of ripe society; in the great cause  
Of man's salvation greatly valorous,  
The warriors of Messiah, messengers  
Of peace, and light, and life, whose eye, unscaled,  
Saw up the path of immortality,  
Far into bliss—saw men, immortal men,  
Wide wandering from the way; eclipsed in night,  
Dark, moonless, moral night; living like beasts;  
Like beasts descending to the grave, untaught

Of life to come, unsanctified, unsaved:  
 Who strong, tho' seeming weak; who warlike, tho'  
 Unarmed with bow and sword; appearing mad,  
 Tho' sounder than the schools alone ere made  
 The doctor's head; devote to God and truth,  
 And sworn to man's eternal weal—beyond  
 Repentance sworn, nor thought of turning back;  
 And casting far behind all earthly care,  
 All countryships, all national regards,  
 And enmities; all narrow bournes of state  
 And selfish policy; beneath their feet  
 Treading all fear of opposition down;  
 All fear of danger; of reproach all fear,  
 And evil tongues;—went forth, from Britain west,  
 A noiseless band of heavenly soldiery,  
 From out the armory of God equipped  
 Invincible—to conquer sin; to blow  
 The trump of freedom in the despot's ear;  
 To tell the brutal slave his manhood high,  
 His birthright liberty, and in his hand  
 To put the writ of manumission, signed  
 By God's own signature; to drive away  
 From earth the dark infernal legionry  
 Of superstition, ignorance, and hell;  
 High on the pagan hills, where Satan sat  
 Encamped, and o'er the subject kingdoms threw  
 Perpetual night, to plant Immanuel's cross,  
 The ensign of the Gospel, blazing round  
 Immortal truth; and in the wilderness  
 Of human waste to sow eternal life;  
 And from the rock, where sin with horrid yell  
 Devoured its victims unredeemed, to raise  
 The melody of grateful hearts to Heaven.  
 To falsehood, truth; to pride, humility;  
 To insult, meekness; pardon, to revenge;  
 To stubborn prejudice, unwearied zeal;  
 To consume, unaccusing minds; to stripes,  
 Long suffering; to want of all things, hope;  
 To death, assured faith of life to come,  
 Opposing—these, great worthies, rising, shone  
 Thro' all the tribes and nations of mankind,  
 Like Hesper, glorious once among the stars  
 Of twilight, and around them flocking stood,  
 Arrayed in white, the people they had saved.

## MORAL POWER OF THE PRESS.

THE value of the press, as an auxiliary in the cause of benevolence, is strikingly exhibited in the following estimate. Without the aid of printing, some of our noblest institutions, as the Bible and Tract Societies, could not even exist, and all the benevolent operations of the age would be reduced to a very limited scale.

It is announced in the London Times, that that paper is now printed with an improved machine, which takes off the astonishing number of *four thousand* copies in an hour, or seventy in a minute. It is computed that to write out the contents of one of the numbers of that paper would employ an amanuensis, six days; and as about 8,000 copies are circulated daily, it would constantly require 48,000 persons to accomplish what is now done with one press.

The American Bible Society is now prepared to print at the rate of three hundred thousand copies of the Scriptures yearly.

We shall leave it to our readers to make the estimate how many scribes would be requisite to produce Bibles at this rate, together with the number of buildings, desks, &c. which would be necessary for their accommodation.

But this is not the whole view of the matter. The great saving of paper is to be taken into the account—to say nothing of the comparative neatness of execution. "The paper requisite for an amanuensis to write out in an ordinary hand, the contents of the *Times* newspaper, would cost twelve times as much as the paper used for printing it; the great bulk of this paper would make it very inconvenient to read, and almost impossible to circulate, the journal."

"The importance of compression, then, is obvious, and if, for the sake of it, the amanuensis should be obliged to compress his writing into the same space as the printing, supposing it possible, it would take at least four times as long to perform his task. To write out in this way the *Times* newspaper would, therefore, occupy one hundred and ninety-two thousand scribes. But the press which works off this newspaper is moved by steam, and completes the impression in two hours; if it were necessary, the same press might be kept going, twenty-four hours, in which time it would do the work of *two millions two hundred and four thousand scribes!!!* Yet all the manual operations which produce this result are performed by about *two dozen hands!* Such are the advantages we owe to mechanical art, that *one man* can do, in the present day, what, four centuries ago, would have required *one hundred thousand!!!*

Chris. Spec.

## THE LATE JOSEPH BURR, ESQ.

JOSEPH BURR, Esq. of Manchester, Vt., whose death occurred on the 14th of April last, bequeathed somewhat more than 91,000 dollars to various objects of charity. The particular items are stated below, on the authority of two of his Executors.

To the Am. Board of Com. for For. Missions,	\$17,000
American Bible Society,	15,000
American Home Missionary Society,	10,000
American Tract Society,	5,000
American Colonization Society,	5,000
Vermont Domestic Missionary Society,	5,000
N. W. Br. of Am. Education Society,	3,000
Middlebury College,	12,200
Dartmouth College,	1,000
Williams College,	1,000
Congregational Society in Manchester,	5,000
" also a lot of land worth,	400
To Trustees, to support a public Seminary of learning in Manchester, a permanent fund,*	10,000
To constitute Rev. Wm. Jackson and Rev. Abraham Bronson Life Directors of the American Bible Society,	300
To a Baptist clergyman in Manchester,	300

\* This fund is designed for the particular benefit of pious, indigent youth, preparing for the ministry. It is so conditioned, that at least an equal sum must be expended by others in buildings, apparatus, &c. within five years. On failure of this condition, the \$10,000 are to be paid to the three Societies first named in the list.

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*Address to Secretaries of Auxiliaries, &c.*

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To purchase a farm for the support of the poor in Manchester,

1,200

\$91,400

A large amount of property was also given to the relatives and other friends of the deceased.

To gratify a very natural desire in our readers to learn the private character of this munificent benefactor of the cause of Christ, we extract a few paragraphs from a memoir of him in the Vermont Chronicle, understood to have been written by a clergyman, who had long been an intimate acquaintance.

Mr. Burr had not a family to taste the cup of bereavement in his death, but that relation was substantially filled, by a small but feeling circle of relatives, and by the respectable family in which he had resided for many of his last years.

Aside from his personal worth, the relation in which Mr. Burr had long stood to many of the enterprising, and to numbers of the needy and unfortunate, will cause his removal to be very sensibly felt in our community. He was admirably prospered in the providence of God, and was distinguished for sound judgment, and an unfailing prudence, in all his worldly concerns. These desirable qualities appeared always to be associated in him with discreet liberality and stainless integrity. Thus, with a moderate patrimony, he early rose to what is here reckoned distinguished opulence. He became the banker of his region; and was always the consistent friend of the industrious and honest dealer. He was not deaf to the cries of the industrious poor; and the afflicted shared not only his sympathy, but his bounty.

Mr. Burr was an acute observer of human character, and possessed singular independence of thought. No effort of influence but such as brought light and information, could easily be made to bear on his mind. He was a lover of retired life—modest, and so far from aspiring to popular favor, that he repeatedly refused the offer of public preferment.

He was honorable and conscientious in the discharge of duty. Having early imbibed evangelical sentiments from the holy Scriptures, he ever acted firmly on the side of truth, order, and virtue. He possessed scriptural views of his moral condition as a sinner, and in one or two revivals of religion his attention was specially awakened to the concerns of eternity. Yet it is not known, that he ever distinctly avowed a hope of his spiritual renovation, till his last sickness. This he felt to be a scene of the most solemn interest. His mind was apparently brought under divine searchings. He was singularly cautious in his expressions with respect to his spiritual state, yet they often implied a previous hope. He appeared very far from any reliance on a sober or useful life—said he had no righteousness to present before the Throne—no where to look, but to the Lamb of God. He repeatedly remarked, that he had not the smallest desire to return into life, could he feel assured of a gracious acceptance with God. But during the two last weeks of his life, he generally enjoyed

a more comfortable state of mind, and often said, "I am afraid I have too much peace." About ten days before his death, he closed the arrangement of his earthly concerns, and a few hours after, invited the Rev. Wm. Jackson, who was present, to preach his funeral sermon, and with the most perfect composure, gave directions concerning his funeral. When conscious of the near approach of death, he spent much of the time in prayer—called to his bedside his friends, especially the mourning family—and gave each his hand, with an affectionate parting address. On the last morning of his life, he appeared perfectly serene and composed.—He said to an inquiring friend, "I think I am waiting for the coming of my Lord." About 12 o'clock, in the same tranquil frame, he obeyed the call of his gracious Lord, and departed.

Mr. Burr appears to have long intended to devote a large portion of his property to benevolent objects. He had sought and read with interest, the religious publications of the age—had looked abroad on a world lying in wickedness, and had repeatedly gladdened the hearts of the benevolent by liberal donations. When about to make his will, he told his friends, that it had been his determination for years to bequeath most of his property to benevolent institutions, that it might be doing good to the world, when he was gone.

Mr. Burr died at the age of fifty-six.

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## American Board of Missions.

*To the Secretaries, Treasurers, and Executive Committees of Auxiliary Societies, and to the Secretaries, Treasurers, and Collectors of Associations.*

### DEAR BRETHREN AND FRIENDS.

In the course of a few months, upon which we are now entering, the annual collections for aiding missionary exertions among the heathen will be made throughout many Auxiliary Societies. The Prudential Committee feel constrained to address a few brief considerations, on the subject of the personal exertions, which may rightfully be expected of those who have consented to assume a special direction and agency, and have pledged themselves to co-operate in the great design of sending the Gospel through the world.

Though the list of donations, in this number, exhibits an encouraging result, for which we would be grateful, the attentive reader of the Herald must have observed, in several late numbers, a great deficiency of the sum, which the monthly lists, on an average, must present, in order to sustain and augment the operations of the Board. In several parts of our country, as it has been recently ascertained, there has not been activity enough in the friends of the missionary cause to prevent a diminution in the sums contributed. This

diminution has not been occasioned, it is believed, by the conviction, that too much has been given by the same contributors at any time hitherto, nor by an alleged inability to give more than has ever yet been given; but it is represented as having occurred rather by inattention, and the want of a feeling of responsibility.

Nothing can be more clearly established, than that the Christian church will not discharge the duties to which she is invited, unless her members, to a great extent, ascertain what these duties are, and persevere in a cheerful, resolute, and thorough performance of them. In order that the existing organization may answer the ends for which it was designed, the following things are necessary.

1. That much labor and pains should be expended, in making known the claims of the heathen to all classes of people in our Christian community.

2. That this labor should be assumed with cheerfulness and alacrity by a competent number of persons, in every city, town, and village, where well informed Christians can be found.

3. That while activity and enterprise are essential to the thorough management of any Association, or Auxiliary, there is a great advantage in having individuals of some age and an established character employed in making applications to their fellow Christians.

4. That the great subject of delivering the world from spiritual bondage and bringing men into the glorious liberty of the sons of God, should be presented to the minds of all with the greatest simplicity, and in its native dignity. The subject is so grand and noble, that it commends itself to every considerate man.

With what consistency can the Christian community at home demand of missionaries, that they remain faithful, industrious, diligent, self-denying, and supremely devoted to the work of the Lord, while the members of our highly favored churches easily excuse themselves from taking even a moderate share in this same divine work? How can any Christian man or woman be justified, in dismissing all care on this subject, and refusing to take any responsibility? Let it be said once more, though it has been many times repeated already, that this cause belongs to the church at large; that every professed disciple of Christ, and every real friend of his species, has a share in it; and that if the great body of Christians do not make the cause their own, the wants of a world perishing in sin must remain with little relief during the present generation.

#### TO SECRETARIES OF AUXILIARY SOCIETIES.

THE Secretaries of Auxiliaries will confer a favor, by transmitting to the Corresponding Secretary an account of the anniversaries of their respective Societies immediately after they occur, as it is desirable that a brief notice of them appear in the Missionary Herald. It is requested, also, that at least the names of the President, Secretary, and Treasurer of the Auxiliary, may be transmitted.—Some anniversary meetings have recently occurred, which have not been noticed, for want of the necessary information.

#### CORRESPONDENCE OF A CHOCTAW YOUTH.

THE following are the unprompted remarks of a Choctaw youth belonging to one of the missionary schools, in a recent letter to a lady in Boston, who, he had been told, felt a particular interest in the welfare of his people.

I have learned a great many wonderful things, of which I had never any idea until I was instructed by the missionaries. While I was among my friends, I did not know any thing about the English alphabet, nor the language of the white people. But, by the kind Providence of God, I was taken into the school in the year of our Lord 1822. It is six years since that time, but I have been here but little more than half the time.

I have learned to read and write. I have cyphered as far as Loso and Gain, and have studied the map of the United States, the boundaries, cities, towns, mountains, lakes, and rivers,—Europe, in the same manner, with its population,—also Asia, Africa, and South America.

When the world was made and all the fulness thereof I should never have known, if God had not distributed his people among us in this benighted wilderness. Now, I know something about these things, and something about that Being, who has long been bearing the transgressions of this Choctaw nation.

Thus far I have gained; and now, if I do not the will of him that sent these missionaries to give me this education, it would have been more tolerable for me to be ignorant, than to have the knowledge of God, and then go to the awful place.

#### ANNIVERSARIES OF AUXILIARIES.

MAINE. The Auxiliary of York County held its fourth anniversary at the Rev. Mr. Greenleaf's meeting-house in Wells, on Wednesday 18th ult. Besides the Annual Report of the Executive Committee, read by the Secretary, there were addresses on the occasion, by Rev. Mr. Johnson, of Aina, Rev. Mr. Tappan, of Alfred, Rev. Mr. Wisner, of Boston, (who attended in behalf of the Board,) and the President of the Auxiliary.—The officers of the last year were re-elected.

NEW HAMPSHIRE. During a conference of churches in Hillsborough county, on the 10th

and 11th of last month, the three Auxiliaries previously existing in that county were formed into one, which bears the name of the county, and is to hold its annual meeting in the month of June, at the same time with the conference of churches. The Corresponding Secretary of the Board was present as a Deputation.—Rev. John H. Church, D. D., of Pelham, President; Rev. Nathaniel Kingsbury, of Mount Vernon, *Secretary*; and Edward Parker, Esq., of Amherst, *Treasurer*.

The *Western Auxiliary of Rockingham County* held its third annual meeting at Derby, on the 18th ult. A sermon was preached by Rev. Mr. Prentiss, of Northwood, after which the annual report was read by Rev. Joel R. Arnold, of Chester, Secretary of the Auxiliary, and addresses were made by Rev. Horatio Bardwell, of Holden, Mass. and Rev. John P. Cleaveland, of Salem, Mass., who were present as a Deputation.—This Auxiliary adopted the resolution, "that the cause of foreign missions deserves a much greater support, than it has ever received, both from the contributions and the prayers of Christians."—Rev. John Kelly, *President*, Rev. Joel R. Arnold, *Secretary*, ——— *Treas.*

The *Eastern Auxiliary of Rockingham County* held its third annual meeting at Portsmouth, on the 18th inst. The meeting was numerous, and was addressed by the Rev. Mr. Bowton, of Concord, Rev. Dr. Church, of Pelham, and by Rev. Asa Rand and Rev. B. B. Wainer, of Boston, who were present as a Deputation. The following resolution was adopted; viz.—"Considering the facilities of the American Board to spread the Gospel among the heathen, and the fields of usefulness which are opening before them, *resolved*, that we ought greatly to increase our efforts to assist them."

**MASSACHUSETTS.** The *Berkshire County Auxiliary* held its third annual meeting at the north meeting-house in Stockbridge, on the 11th ult. After the usual preliminary exercises of prayer and the reading of the Report of the Executive Committee, addresses were made by E. A. Newton, Esq., Rev. H. Goodwin, Rev. J. M. Brewster, and by Rev. David Porter, D. D., of Catskill, N. Y. who attended as a Deputation.

Among the resolutions was the following:—"That it is the duty of this Auxiliary to increase its exertions." The spirit with which this resolution was adopted, will appear in the following extract of a letter from the Secretary of the Auxiliary.

"On a comparison of the sum collected the present year," he says, "with that of the past year, it appeared that there was a considerable deficiency. It was therefore resolved, that a contribution should be taken, before we left the house, to increase the receipts of the Auxiliary to a greater amount than that of the preceding year. This resolution was supported by spirited and interesting remarks from a number of gentlemen, at the close of which a contribution was taken, and subscriptions were made, to the amount of \$263, thus increasing the receipts of the year from \$1,745 to \$2,000."—Hon. William Walker, *President*; James W. Robbins, Esq. *Treasurer*; Rev. William A. Hawley, *Secretary*.

It is obvious to remark, that if every Auxiliary, or even the greater number of them, should resolve, in the first place, that the receipts of the Auxiliary shall not be permitted to decline; and secondly, that they shall, if possible, be made to increase from year to year;—then there would be a stability, and certainty, and continual progress, in missionary operations. In the first number of this volume, p. 26, we proposed a systematic arrangement of charities, with respect to the different objects claiming attention, which would materially aid in securing the objects above mentioned. Indeed, the great reason why there is so much uncertainty and variation in the receipts of Auxiliaries to the different religious charities, is not, as it appears to us, that patrons give much less, *on the whole*, one year, than they do another; but because so many give with little regard to system, and suffer the first object that is presented to take all, or nearly all, they have to bestow for the year. The Report read before the above named Auxiliary, at their late anniversary, dwells upon this evil as one of serious magnitude; and we understand that a committee was appointed to ascertain the best measures for effecting a remedy. If the serious reflections of the intelligent patrons of the cause can by any means be drawn to the subject, the happy result will immediately be perceived, in the regular and growing receipts of all our charitable institutions.

The Auxiliary called the *Palestine Missionary Society* held its seventh annual meeting at Bridgewater, in the Rev. Mr. Gay's meeting-house, on the 18th ult. The exercises on the occasion were, a sermon by Rev. Mr. Perkins, of Weymouth, the customary Report of the Executive Committee, and addresses by Rev. Edward Beecher and Rev. T. S. Skinner, D. D., of Boston, who attended as Deputation.

#### FORMATION OF ASSOCIATIONS.

**CONNECTICUT.** *Tolland Co.* Columbia, Gent. Asso. Rev. David Dickenson, Pres. Samuel West, V. Pres. John Richardson, Sec. Norman Little, Tr. 6 coll.—Lad. Asso. Mrs. David Dickenson, Pres. Mrs. Azazel Clark, V. Pres. Miss Ellen S. Clark, Sec. Mrs. Chester Bliss, Tr. 6 coll. April 23d.

*Fairfield Co.* Greenfield So. (Fairfield) Gent. Asso. Rev. Richard V. Dey, Pres. Dea. Wake-man Lyon, V. Pres. Gersham Wakeman, Sec. Hull Bradley, Tr. 7 coll. April 15.

*North Greenwich So.* (Greenwich) Gent. Asso. Obadiah Mead, Pres. Silas Mead, V. Pres. William Mead, Sec. Alva Mead, Tr. 4 coll.—Lad. Asso. Mrs. Gilbert Close, Pres. Miss Sarah Mead, V. Pres. Mrs. Lewis Mead, Sec. Miss Hulda Mead, Tr. 3 coll. April 28.

*Greenwich.* Lad. Asso. Mrs. Charles F. Butler, Pres. Mrs. Joseph Ferris, V. Pres. Mrs. Charles Henry, Sec. Mrs. Samuel Ferris, Tr. 4 coll. May 1.

## Donations,

FROM MAY 16TH TO JUNE 20TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.		Coll. at an ann. meeting, 78 16;
<i>Starkboro'</i> , La.	1 50	do. at meeting prev. to emb-
<i>Barnstable co. West</i> , Ms. Rev. D.		barcation of miss. for the
L. Hunn, Tr.		Sandw. Isl. 158 18; do. for
<i>East Falmouth</i> , Gent. 12; la.	21 48	miss. to Africa, after sermon,
9 48;		by Rev. Mr. Erskine, 49 22; e-
<i>Falmouth</i> , Gent. 35 33; la. 44 91;		box in Miss Farrar's shop, 4;
male juv. asso. 5 25; fem. juv.		do. in J. Gulliver's shop, 274;
asso. 8 36;	93 85	do. of A. E. D. 4 39; sch. in
<i>Sandwich</i> , Gent. 37 81; la. la.		Bedford place, 1; do. in Ma-
aso. 25 15; 2nd la. asso. 12 32; 75 28—190 61		son st. 1; Fort Hill ab. sch.
<i>Berkshire co. Ms. J. W. Robbins</i> , Tr.		60c. Miss E. Bryant, 28; in-
<i>Becket</i> , Gent. 11 10; la. 14 66;	25 76	div. 19;
<i>Dalton</i> , Gent. and la.	25 50	346 29
<i>Egremont</i> , Gent. 6 82; la. 4 26; 11 68		Mon. con. in Park st. chh. for
Great Barrington, Gent. 26 13;		the year, 854 21; do. in Pine
la. 30 75;	56 88	st. chh. 5 months, 164 25; do.
Hinsdale, Gent. 46 01; la. 98 36;	74 37	in Salem st. chh. 5 months,
<i>Lanesboro'</i> , Gent. 15 96; la. 17 53;		116 09;
mon. con. 9 67;	43 46	Legacy of William Phillips,
<i>Lee</i> , Gent. 85 36 la. 46 18;	131 54	5,000 00
<i>Lenox</i> , Gent. 51 08; la. 42 46;		Dorchester, Gent. 178 64; la.
acad 10 10; an indiv. to con-		102 11; juv. asso. for <i>Mary</i>
stitute the Rev. CALLE KNIGHT		Codman, 30;
of Washington, an Honorary		Medford, Gent. 112 39; la.
Member of the Board, 50;	153 64	56 98;
New Marlboro' North, Gent.		168 60
24 34; la. 29 25;	53 50	Newton, W. par. Asso. 29 22;
North Stockbridge, Gent. 18 02;		mon. con. 30 13;
la. 11 30; mon. con. 4 09;	33 41	59 35
Otis, Gent. 7 67; la. 15 13;	22 80	Scituate, Mon. con.
Peru, Gent. 52 93; la. 26 10;	79 03	10 58
Pittsfield, Gent. 141; la. 132 89;		
mon. con. 86 64; a lady, 4;	364 53	13,165 58
Richmond, Gent. 16 50; la. 22;	36 50	ded. expenses, 157 72
Sandisfield, Gent. 43 15; la. 41 58;		
mon. con. 1 25;	85 98	13,007 86
Sheffield, Gent. 57 25; la. 58 08;		Ded. am't ack. in M. Herald
mon. con. 26 20;	141 54	for Nov. 1827, for Permanent
Stockbridge, Gent. 41 93; la.		Fund, 5,000; do. in M. Herald
58 35; fem. Jews so. for Pal.		for March, 1828, 1,640; 6,640 00—6,367 86
miss. so. 10;	110 28	<i>Central aux.</i> so. N. J. J. S. Green, Tr.
Tyringham, Gent. 10 84; la.		<i>Cheshire co.</i> N. H. C. H. Jaquith, Tr.
23 46;	34 30	Keene, Gent. 7; la. 19; mon. con. 7;
West Stockbridge, Contrib.	15 86	<i>Esses co. Ms.</i> J. Adams, Tr.
Williamstown, Gent. 57 21; la.		Topsham, Gent.
55 05; miss. asso. in Williams'		10 25
College, 28 50;	140 76	<i>Esse co. N. J. T. Frelinghuysen</i> , Tr.
Windsor, Gent. 54; Ja. 51;	105 00	<i>Fairfield co. East</i> , Ct. S. Hawley, Tr.
Coll. at ann. meeting, 53 40; sub.		Danbury, Gent. 49; la. 20 60;
at do. viz. E. A. Newton, 100;		<i>Hampden co. Ms. S. Warriner</i> , Tr.
Rev. E. Phelps, 25; Rev. E.		Longmeadow, Fem. benev. so. 50; e-
W. Dwight, Rev. R. W. Grid-		box, 6; wes. miss. so. 15;
ley, Rev. D. D. Field, ea. 10;		71 00
J. Merrick, 6; Rev. E. Jen-		<i>Hartford co. Ct. J. R. Woodbridge</i> , Tr.
nings, Rev. J. W. Dow, Rev.		Andover, Mon. con. 2 68
J. Bradford, Rev. L. White,		Enfield, Gent. 20 40; la. 36; (of
S. Sergeant, J. M. Brewster, C.		which to constitute the Rev.
Williams, S. D. Colt, ea. 5;		<i>FRANCIS L. ROBBINS</i> an Hon-
Rev. G. Dorrance, 4; Rev. H.		orary Member of the Board, 50;
Goodwin, Rev. C. Goodrich,		56 40
Mrs. R. Colton, ea. 1;	261 40	<i>Hartford</i> , S. so. Mon. con. 30 00
		<i>Suffield</i> , 1st so. Mon. con. 10 00
		<i>Windsor</i> , Wintonbury so. Gent. 15 25
		114 33
		ded. expenses, 81—113 53
		<i>Hillsboro' co. South</i> , N. H. E.
		Parker, Tr. Balance, 2 80
		Amerst, La. read. so. 6 06;
		mon. con. 195; a fem. friend, 1; 9 01
		Maron, Gent. 34 70; la. 22 79; 57 49—69 30
		<i>Hillsboro' co. West</i> , N. H. E.
		Burnham, Tr. 12 00
		<i>Merrimack co. N. H. N. Abbot</i> , Tr.
		Balance, 35 21
		Bradford, Gent. 5 87; la. 7 53;
		mon. con. 4 03; 17 43
		Boscawen, E. par. Gent. 35 74;
		la. 10; 45 74
		W. par. Gent. 30; la. 14; Rev.
		Dr. Woods, 5; 49 00
		Canterbury, Gent. 7 72; la. 2 77; 10 49
		<i>Concord</i> , Gent. 36 28; la. (of
		which to constitute the Rev.
		<i>NATHANIEL BOUTON</i> an Hon-
		orary Member of the Board,
		50; 62; 98 28
		<i>Dunbarton</i> , Gent. 49 37; la. 31 94;
		(of which to constitute the

Rev. ROBERT PAIGE of Bradford, an Honorary Member of the Board, 50;	80 61	A few ladies, to be appro. by Rev. Josiah Brewer, 50;	50 00
Henniker, Gent. 38 16; la. 34; mon. con. 16 39;	88 46	Brunswick, Me. Miss. so. in Bowdoin College,	42 00
Hopkinton, Gent. 19 25; la. 15 53;	34 78	Cambridge, N. Y. A friend,	10 00
Loudon, Gent. 2; la. 11 03;	13 03	Canaan, N. Y. G. B. W.	1 00
New Chester, Gent.	2 17	Castine, Me. Gent. asso. 20; la. asso. 22 50;	42 50
Pembroke, Gent. 11 50; la. 22 11; 33 61		Catskill, N. Y. Mon. con. in presb. chh.	63 78
Sanbornton, Gent. 6; la. 3 50;	9 50	Chiliquisque, Pa. Aux. so.	8 00
Middlesex, Ct. C. Nott, Tr.	518 30	Colombia, S. C. For miss. asso.	150 00
Lyme, 1st su. La. 21 60; an indiv. 5;	26 06	Concord, Ms. Mon. con.	56 35
Monroe co. N. Y. J. Bissell, Jr. Tr.		Cornish, N. H. Rev. L. Thomson,	2 00
Fowlersville, Mon. con.	12 25	Croyden, N. H. A friend,	1 20
Livonia, A few ladies,	4 50	Danzville village, N. Y. Mon. con.	8 72
Parma and Greece, Mon. con.	12 14	Danville, Pa. Fem. miss. so.	23 00
Rochester, Mon. con. in June, 1st chh. 26; 2d. chh. 35; 3d. chh. 50;	111 00—139 89	Derby, Vt. Mon. con. 18 93; O. Newcomb and M. F. Colby, 4 13; N. Colby, 6 87;	29 93
Morris co. N. J. F. King, Tr.	116 00	Dorset, Vt. Mrs. S. Jackson, for Samuel Cram, in Ceylon, 12; fem. ladies, 6 88;	18 88
New York city and Brooklyn. W. W. Chester, Tr.	140 00	Dracut, Ms. 1st par. gent. asso. 16 70; la. 22; mon. con. 10 01; a friend, 50e. a child, 25c.	40 46
Oneida co. N. Y. A. Thomas, Tr.		Draper's Valley, Va. S. Shepherd and sons, 1 50; m. f. 2;	3 50
Utica, Gent. in 1st presb. so.		Dunstable, Ms. Gent. asso. 22 40; la. asso. 21 24;	43 64
Palestine miss. so. Ms. E. Alden, Tr.		East Attleboro', Ms. Mon. con.	12 00
Pittsburgh & vic. Pa. M. Allen, Tr.		Easton, Ms. Mon. con.	61 23
Chartiers, Gent. 76; la. 95 44;	171 44	East Stoughton, Ms. J. Littlefield,	50 00
Jefferson College, Asso.	51 50	Exeter, N. Y. Mon. con.	19 00
Lebanon, Asso.	70 10	Fairfield co. Ct. An aged minister, *	20 00
Millers Run, Asso.	49 93	Fall River, Ms. P. G. Seabury,	8 00
Mingo Creek, Asso.	83 00	Francetown, N. H. A friend, 50; J. Kingsbury, for Sandw. Isl. miss. 50; mon. con.	
Montours, Asso.	49 55	15 08;	115 08
New Castle & Pine Grove, Asso. 45 82		Frederick, Md. Fem. miss. so.	30 00
Pittsburgh, Asso. 352 37; S. T. Sales, 23 23; J. Goffe, 1;	378 60	Gettysburg, Pa. Mon. con.	4 64
Pontville, Asso.	40 00	Glen's Falls, N. Y. J. Folsom, 4th pay. for J. S. Folsom at Mackinaw,	12 00
Raccoon, Asso.	21 79	Gorkam, Me. Mon. con. for mon. con. school in Ceylon,	
Salt Creek, Asso.	36 00	Great Cananaway, Pa. Fem. miss. so.	60 00
White Oak plains, Asso.	22 12—1,012 85	Greenwich, W. so. Ct. Miss. so. 13; for. miss. so. 43;	22 02
Tolland co. Ct. J. Barnes, Tr.		Hamp. Chris. Depos. Ms. Northampton, 1st mto. so. 42; m. f. for 1827, 57 75; young la. benev. so. for Mark Tucker and Hannah Tucker at Carmel, 60; Peru, A. Frissel, for Ark. miss. 7; Southampton, av. of dried apples, 1 25; Hamp. gen. agency for the M. Herald, viz. D. S. Whitney, 22 11; Rev. E. Hale, 12 32; N. Coolidge, Jr. 14 08; Den Gridley, 3 52; Rev. J. Waters, 3 96; E. Edwards, Jr. 5 28; P. Allen, 7 48; Rev. L. Wright, 2 20; H. Wright, 2 61; Rev. H. Lord, 6 60; Hanover, N. H. Mon. con. in theol. so. Dartmouth College (of which for Francis Brown in Ceylon, 12);	56 00
Andover, D. Burnap,	20 00		17 00
Gilead, Gent. 8 65; la. 9 51;	18 16	Hanover, Pa. Asso. 36 06; mon. con. 16 44;	52 50
Vernon, Fem. so.	12 06—	Haverhill, Ms. J. Case, 2; two friends, 2;	4 00
Trumbull co. O. G. Mygalt, Tr.	50 22	Hawfields and Cross Roads cong. Pa. Fem. benev. so.	20 00
Boardman, La.	3 25	Holliston, Ms. Gent. asso. 31; la. 32; (of which to constitute the Rev. CHARLES FITCH an Honorary Member of the Board, 50;)	63 00
Bristol, La.	1 00	Hopkinton, Ms. Pray. meeting,	6 00
Canfield, La.	3 10	Huntsville, Ala. Mon. con. 46; J. G. Binney, 3; Mr. Morgan and Mr. Fearn, 5;	54 00
Newton and Milton, La.	4 75	Ipswich, Ms. Ladies of 1st par. to constitute the Rev. DAVID T. KIRKBALL an Honorary Member of the Board 50; S. par. fem. aux. miss. so. 21 80;	
Warren, La.	13 18—	Jamaica, N. Y. Mon. con. 32 35; N. Shilton, 10;	71 80
West Jersey, Aux. so. L. Stratton, Tr.	34 00	Kennebunk, Me. Abigail Garland,	49 35
Windham co. North, Ct. E. B. Perkins, Tr.		Kennebunk Port, Me. Mon. con.	2 00
North Woodstock, Gent. 31 94; la. 32 19; (of which to constitute the Rev. SAMUEL BACKUS an Honorary Member of the Board, 50;)		Kingboro', N. Y. Gent. asso. 258 92; la. asso. 45 57; young gent. asso. 19; young la. asso. 17 69;	26 32
Total from the above Auxiliary Societies, \$11,766 06		Kirby, Vt. Rev. L. Wood,	341 18
II. VARIOUS COLLECTIONS AND DONATIONS.		Leacock cong., Pa.	4 36
Abington, Ms. Mon. con.	6 15	Leominster, Ms. Mrs. L. Stearns, for Pal. miss. 1; juv. so. for hea. chil. in India, 20;	24 50
Albany, N. Y. A friend, 5; E. for Pal. miss. 10; Miss C. P. Van Rensselaer, 50;	65 00	Lexington, Pa. Aux. so.	21 00
Amsterdam, N. Y. Mon. con.	15 00	Lister, N. Y. Fem. cont. so.	20 00
Athens, Ga. Rev. Dr. Waddell,	4 50		14 00
Augusta, Ga. La. asso.	145 00		
Ballston, N. Y. Presb. cong. 3d pay. for Reuben Smith at Mackinaw, 12; mon. con. 3 75;	15 75		
Baltimore, Md. Aux. so. 370; la. of presb. denom. 255;	625 00		
Barre, Ms. Mon. con. in evang. so.	12 00		
Basking Ridge, N. J. Fem. cent. so. in part to constitute the Rev. J. C. VANDERVOORT an Honorary Member of the Board,	41 00		
Bath, N. H. Mon. con.	4 00		
Berkley, Ms. Gent. asso. 17; la. asso. 24;	200 00		
Boonville, N. Y. Fem. juv. so.			
Boston and vic., Ms. Fem. so. for pro. chris. among the Jews, for trans. of the scriptures, and cir. of relig. tracts among the Jews in Pal. 100; for ed. of Jewish chil. at Bombay, 100;			

## Donations.

<i>Longmeadow</i> , Ma. Mon. con. 8 55; fem. ed. so. for <i>Richard Salter Storrs</i> in Ceylon, 12;		
<i>Lyon's Farms</i> , N. J. Mon. con.	3 00	
<i>Manlius</i> , N. Y. A. Smith,	50 00	
<i>Meredith</i> , N. Y. Mon. con.	3 37	
<i>Middle Granville</i> , Ms. Fem. char. so. for <i>Bombay</i> miss.	15 94	
<i>Middletown</i> , Ct. A friend,	3 00	
<i>Montgomery</i> , O. W. Curnback,	5 00	
<i>Moores and Beckman</i> , N. Y. Mon. con.	8 15	
<i>Morgan</i> co. Ga. Mrs. Falls, for the Jews, <i>Natick</i> , Ma. Gent. asso. 27 25; la. asso. 31 90;	2 00	
<i>Newark</i> , N. J. Mon. con. in 3d presb. chh.	59 15	
<i>Newburgh</i> , N. Y. Mon. con. 5; sub. sch. for <i>Lydia Riggs</i> at Union, 9 42;	83 22	
<i>Newburyport</i> and <i>Newbury</i> , Ms. United mon. con.		
<i>New Hartford</i> , N. Y. Mrs. C. Risley, 8; West Hill school dis. mon. con. 1 31;		
<i>Newington</i> , N. Y. Hanover so. E. Page,		
<i>New Lebanon</i> , N. Y. R. Woodworth, a revol. pensioner.	9 31	
<i>New York</i> city, H. Rankin, 50; men. con. in Laight st. chh. (of which saved by an indiv. fr. expense in dress, 7); 12 66; frng. so. of ref. Dutch chh. in Broome st. to constitute the Rev. <i>Jacob Brodhead</i> , D. D. an Honorary Member of the Board, 50; mon. con. in 7th presb. chh. 34; pray. so. in Rev. Mr. <i>Dabols</i> chh. 9th pay. for <i>Wiseborn Volk</i> in Ceylon, 12; a friend, ed. in Ceylon, 10;	5 00	
<i>Northumberland</i> , Pa. Fem. miss. so.	168 66	
<i>Norwich</i> , Ct. Mon. con. 21; C. Lathrop, 6;	25 00	
<i>Pepperell</i> , Ms. Aux. so. (of which to constitute the Rev. <i>JAMES Howe</i> an Honorary Member of the Board, 50);	27 00	
<i>Philadelphia</i> , Pa. United mon. con.	60 00	
<i>Prince Edward</i> co. Va. Mon. con. in theol. sem.	100 84	
<i>Princeton</i> , N. J. A friend, 5; sab. chil. 9 12; men. con. in theol. sem. 5 75;	20 00	
<i>Reading</i> 8. par. Ms. J. Damon, 31; mon. con. 14; gent. asso. 8;	19 87	
<i>Reading</i> , Pa. S. Burd,	53 00	
<i>Richmond</i> , N. Y. Mon. con.	3 00	
<i>Richmond</i> , Va. La. asso. 3d pay. for <i>Virginia La Fayette</i> , 12; asso. in 1st presb. chh. mon. con. 54 61; Mrs. E. K. R. Cusick, 4th pay. for <i>Dime Bethune</i> , 12; a little girl, for Pal. miss. 50c.	10 00	
<i>Rowley</i> , Ms. A friend,	79 11	
<i>Russellville</i> , Ala. Presb. chh.	15 00	
<i>Salem</i> , Ms. Mon. con. in 1st presb. chh.	5 00	
<i>Sandwick</i> , Ms. Mon. con. 4th pay. for <i>Moses Partridge</i> , at Mackinaw,	5 86	
<i>Sandy Hill</i> , N. Y. Mon. con. for <i>Luther Johnson</i> at Mackinaw.	12 00	
<i>Schaghticoke Point</i> , N. Y. Mon. con.	15 00	
<i>Sherburne</i> , Ms. Devo. societies,	15 00	
<i>Sherburne</i> , N. Y. Fem. char. so.	15 00	
<i>Silver Spring</i> , Pa. Mon. con. (of which 4th pay. for <i>Jane Williamson</i> at Hopefield, 12);	7 50	
<i>Sinking Creek</i> , Pa. Aux. so.	20 00	
<i>Smithfield</i> , N. Y. Mon. con. 8 19; aux. so. 1 26;	35 00	
<i>Somers</i> , Ct. Mon. con.	9 45	
<i>South Salem</i> , N. Y. Mon. con. for 1827,	7 00	
<i>Springfield</i> , Vt. Mon. con.	57 50	
<i>Springfield</i> , Ms. I. E. Trask, for <i>Israel Trask</i> in Ceylon,	5 76	
<i>Trenton</i> , N. Y. R. Hopkins, 4; Mrs. Hopkins, 3; Sally Hopkins, 3; L. Younglove, 3 68; mon. con. 1 37;	15 05	
<i>Uzbridge</i> , Ms. La. asso. (of which for <i>Samuel Judson</i> in Ceylon, 12;)	40 00	
<i>Vershire</i> , Vt. Mon. con.	2 50	
<i>Washington</i> , D. C. Mrs. N. Jewett,	17 00	
<i>Wellfleet</i> , Ms. Gent. 9 30; la. 17 63;	26 93	
<i>West Bloomfield</i> , N. Y. Mon. con.	15 00	
<i>West Chester</i> , N. H. Mon. con.	7 00	
<i>Westfield</i> , Ms. Mrs. S. Shepherd, for Sandw. Isl. miss.	2 00	
<i>Westmoreland</i> , N. Y. Young la. benev. so. 3d pay for a child at Mackinaw,	12 00	
<i>West Springfield</i> , Ms. Trustees of the Ash-ley, sch. and char. fund,	152 28	
<i>West Stockholm</i> , N. Y. Mon. con. 4; a friend, 1;		5 00
<i>Williamson</i> co. Ten. I. Russell, 5; indiv.		42 50
<i>Williamstown</i> , Ms. J. P. Whitman, 12; South par. fem. char. so. 9;		21 00
<i>Wilmington</i> , Vt. M. box,		2 40
<i>Wilmington</i> , Ms. La. asso.		16 31
<i>Winchester</i> , Ten. Coll.		9 12
<i>Windham</i> , O. Abigail Clark, to constitute <i>EBENÉZER WALDEN</i> of Buffalo, N. Y. an Honorary Member of the Board, 100; to constitute the Rev. <i>BENJAMIN FENN</i> of Nelson, O. an Honorary Member of the Board, 50;		150 00
<i>Weburn</i> , Ms. La. asso.		64 88
<i>Worcester</i> , Ms. Sab. sch. chil. in Calv. so. for hen. chil. in Ceylon,		8 31
<i>Wrentham</i> , N. par. Ms. C. box, for wes. miss. 4 78; fem. ed. so. for <i>John Cleaveland</i> in Ceylon, 12;		16 78
<i>York</i> , Pa. Juv. miss. so. for <i>Lewis Mayer</i> at Union,		10 00
<i>Unknown</i> , W. A. Cochran,		3 00
<i>Whole amount of donations acknowledged in the preceding lists,</i>		\$16,842 79

## III. LEGACIES.

*Bridgehampton*, N. Y. Silas White, dec'd, by J. R. Woodbridge, 12 00  
*Hanover*, N. H. Miss Betsey Kimball, dec'd, by J. W. Kimball, 25 00

## IV. DONATIONS IN CLOTHING, &amp;c.

*Alexander*, N. H. A box, for wes. miss. 17 00  
*Essex*, Vt. A box, fr. la. asso. 8 00  
*Hampshire*, Chris. Depes. Ms. A box, fr. Northampton, 100; a box, fr. Charlevoix, for Mackinaw mission.  
*Hartford*, Vt. A bundle, fr. Mr. Levitt.  
*Hartford*, Ct. A box, for Rev. M. Winslow, Ceylon.  
*Plymouth*, 3d par. Ms. A box, fr. la. read. so. for Rev. Cyrus Stone, Bombay, 59 00  
*Stockbridge*, N. so. Ms. A box, fr. young gent. and la. so. and benev. so. 15 40  
*Wilmington*, Vt. A box, fr. fem. miss. so. Committed to the care of *A. Thomas*, Utica, N. Y.  
*Booneville*, N. Y. A box, 10 00  
*Ezeter*, N. Y. A bundle, fr. benev. so. for Mackinaw mission.  
*Holland Patent*, N. Y. A box, for Mackinaw mission, 45 00  
*Owego*, N. Y. A box, for Creek Path, 60 00  
*Preble*, N. Y. A bundle, fr. young la. saving so.

*Sherburne*, N. Y. A box, 44 25  
**DONATIONS AT THE SANDWICH ISLANDS.**

The following donations were received by the missionaries at the Sandwich Islands, from foreign residents and visitants, and from the natives, during the year ending April 30, 1827. The donations were in various articles for the use of the mission, and it is the valuation of those articles which appears in the list.

John C. Jones, jun. 86; W. French, 26 50; S. Reynolds, 24; A. B. Thompson, 9; J. Hunnewell, 6; Mr. Young, 6; Capt. J. Ebbets, 19; Capt. Jones, of the U. S. Ship Peacock, 20; Captains Meek, of the Chinchilla, 40 50; Sayre, of the Marcus, 32; Page, of the Dido, 30; Allen, of the Sultan, 6 67; Hanwell, of the William and Ann, 6; Norton, of the Hector, 6; Swain, of the Lydia, 6 50; Dominis, of the Owhyhee, 5 75; Moore, 4; Lawrence, of the Mercator, 3; Rogers, of the Parthian, 3; Kelly, of the Washington, 2 50; Swain, of the Susan, 2; J. Meek, 1 50; Potter, of the Abigail, 1 50; a friend, 1 50; 348 92

From the king, chiefs, and other natives, 1,260 60